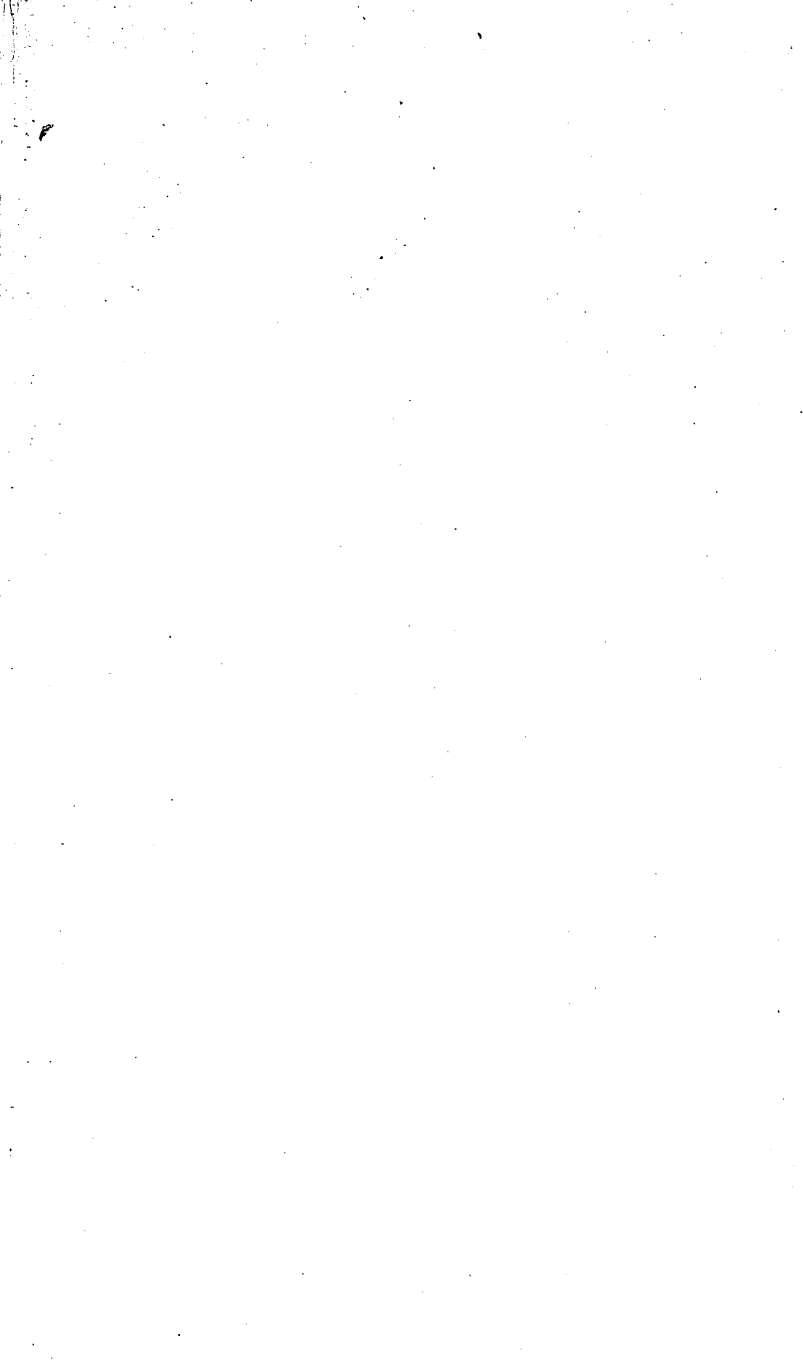
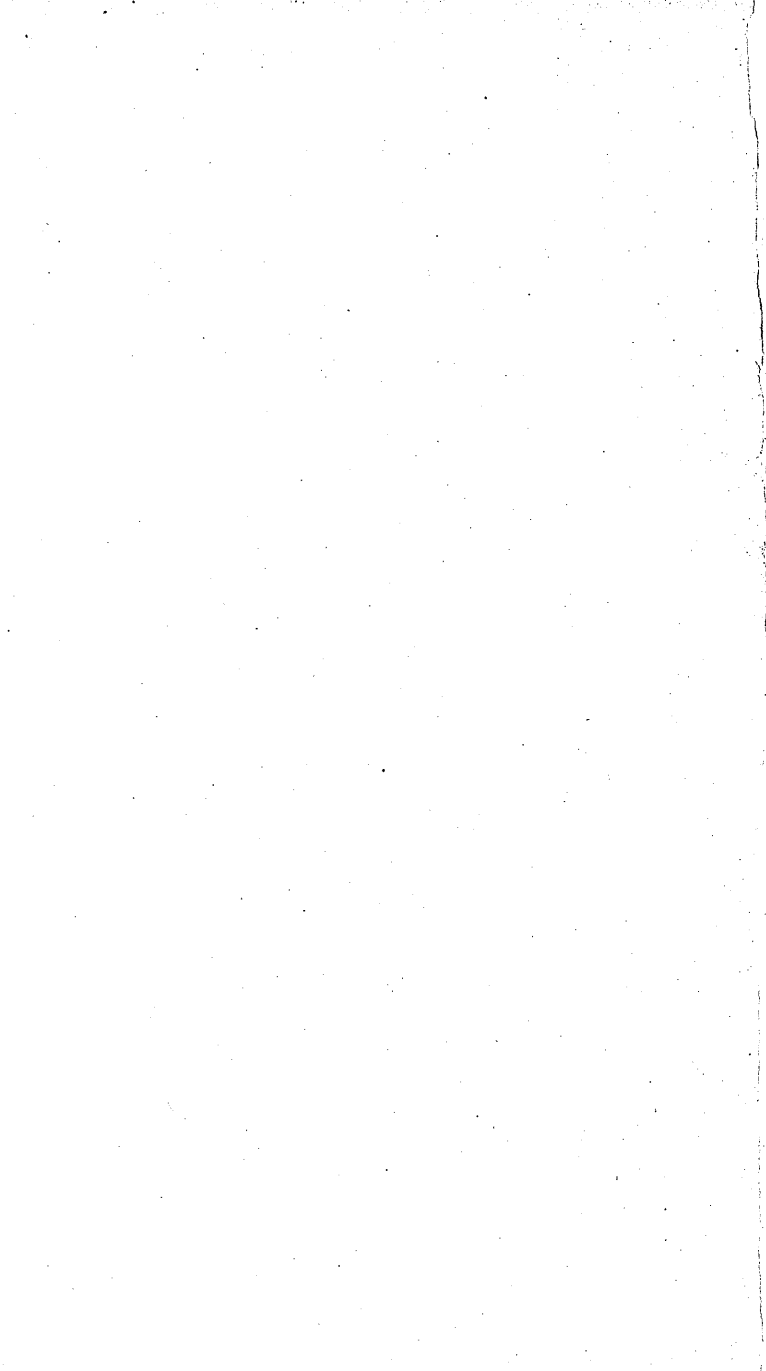
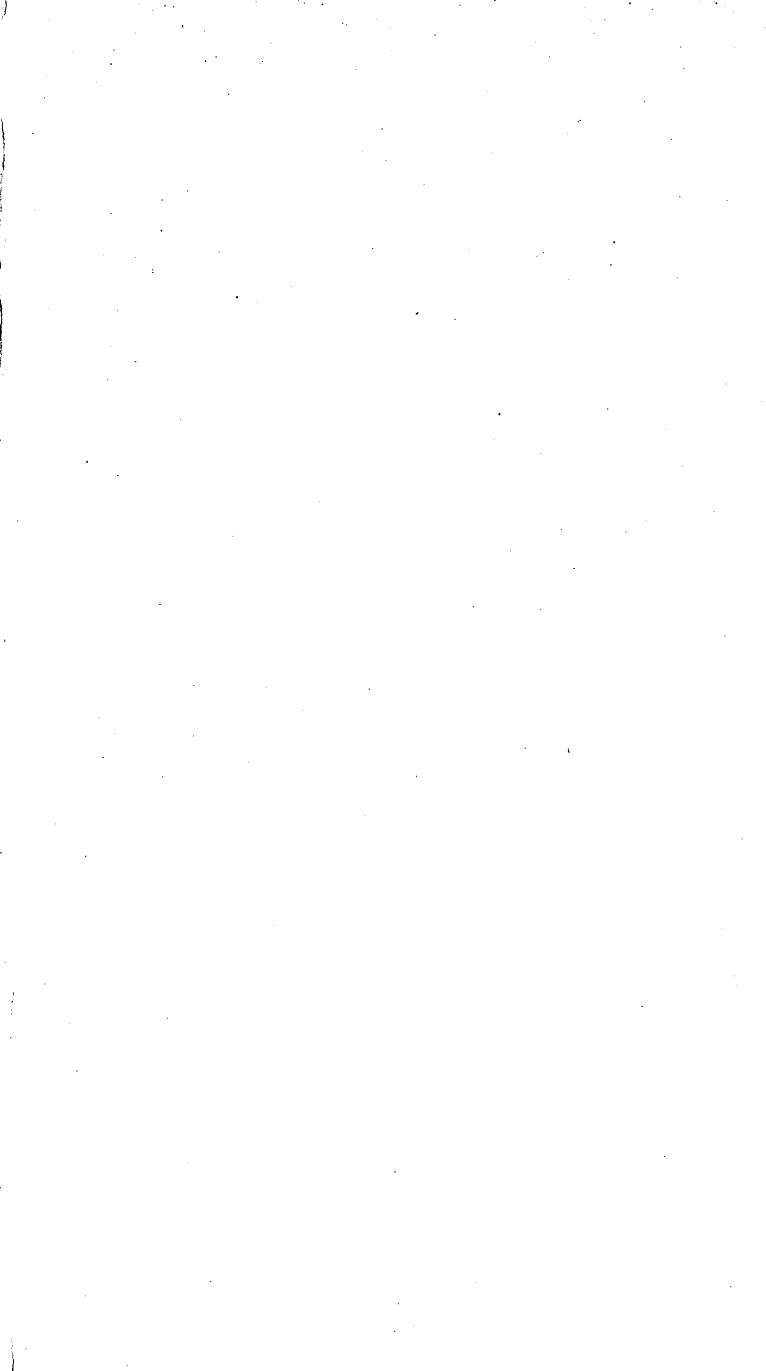


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The Mysteries of God

The Mysteries of God

By the
Right Rev.
Arthur F. Winnington-Ingram, D.D.
Lord Bishop of London

Milwaukee, Wis. :
The Young Churchman Co.

VIA AIR
TO
VIA
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Preface

THERE will be little need of a preface to this Mission-book, as the opening sermon in Westminster Abbey really forms the preface. As is explained fully in that sermon, the whole idea of the Mission, and therefore of the book, is that the mysteries of GOD are mysteries of light, and not mysteries of darkness.

The contrast is expressed in a well-known hymn—

“ No angel in the sky
Can fully bear that sight,
But downward bends his glistening eye
At mysteries so *bright*.”

It was these “ bright mysteries ” which formed the subject of this year’s Mission. We dwelt one by one upon these “ revealed secrets ” of GOD which, when whispered into our ears by GOD and believed by us, change life. Nor need we be afraid to believe them. It is merely a popular superstition that nothing must be accepted as true which could not have been appre-

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hended and understood by pure reason. You might just as well say that, because one telescope failed to reveal to you the ring round Saturn, therefore you must not use a telescope of a higher power.

None of the secrets of GOD are against reason, but the five treated of in this book could not have been fully gained by pure reason.

To use Browning's phrase, quoted in the opening sermon :

“GOD, *stooping*, shews sufficient of His Light
For us to see in the dark to rise by.”

Or to keep to the first illustration, GOD puts into our hands another telescope of higher power, which we call “Revelation.”

Why we may trust this revelation, why we may believe that the telescope is put into our hands by GOD Himself, I have attempted to explain in the sermons, and instructions and answers to questions, which make up this book. Many of the questions have been asked in other missions, and I am not responsible for their wisdom or their relevancy; but readers of the book must remember that the Mission and not the book was the first object of the whole effort, and must therefore forgive arguments and even illustrations used again and again, as the

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Mission moves from place to place. For the same reason they must forgive answers given to questions which might seem unnecessary, because they were presumably real difficulties to those who asked them.

I wish that the book could convey one-tenth of the earnestness and reality of those Mission services, the fervour and swing of the hymns, and especially the sight, every Sunday afternoon, of often more than a thousand men on their knees after the service, singing, "In the Cross, in the Cross, be my glory ever"; or, "O my SAVIOUR, lifted on the Cross for me"; or, "O for a heart to praise my GOD."

One of the leading clergy who was present, and who will forgive my recording this if I do not reveal his name, dashed the tears from his eyes one afternoon, and said: "Forgive me, Bishop; I'm a Welshman!" Certainly it was often a sight touching even to tears, and one which might well fill with hope anyone who was despairing of the evangelisation of the men of London.

The evening services were crowded to the doors every night, and the mass of petitions sent in greater than at any previous Mission. To me, as I read over the book before it goes to the press, it all seems very cold, apart from the atmosphere of intercession and

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hushed expectancy in which these words were spoken. But I can only pray that, as with the other books which, with all their imperfections and blemishes have evoked so many grateful letters from all over the world, so with this book the HOLY SPIRIT Himself will create an "atmosphere," and that it may, through His influence, whisper GOD'S secrets into some hearts which have never received, or, at any rate, never realised them before.

A. F. LONDON.

St. Mark's Day, 1910.

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I

WESTMINSTER ABBEY

SUNDAY AFTERNOON

STEWARDS OF GOD'S SECRETS

“Stewards of the mysteries of GOD.”—1 COR. iv. 1.

THERE is no word in the New Testament more misunderstood than the word “mystery.” In East London, when fighting for the truth of the Christian Faith, I used often to have said to me, when some particularly difficult question had been asked: “Now, sir, don’t say that this is a mystery.”—as if saying a thing was a mystery was the common refuge of every Christian apologist in a difficulty. Now, even if “mystery” meant what my friendly opponents imagined, I should be prepared to stand up and say that a religion with no mystery was no religion at all. Did you listen, Christian brethren, to the scathing satire of that First Lesson which was read to-night? * “Where wast thou when I laid the foundations of the earth? Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?” In other words, the more we picture the real state of things, and remember that we are upon a little planet going round one of the suns, and not the biggest, out

* The evening lesson for Septuagesima Sunday (Job xxxviii).

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of millions of other suns, the less can we suppose for a moment that we are likely to understand all about the doings and character and the greatness of GOD. I would ask you to go out on some starry night, and look up into the heavens, and then ask if it is likely that there can be a true religion without mystery. No ! That prophet-poet, Browning, to whom many of us owe so much, gives the real truth in one of his poems in his inimitable way. When, in "The Ring and the Book," the rescued girl looks back upon her rescuer, these are the words she uses :

"Through such souls alone
GOD, stooping, shows sufficient of His light
For us in the dark to rise by.

And I rise."

That is true ; that is true to human nature. That is all we can expect—not to understand everything. It is foolish to give up religion because of its difficulties, because we cannot understand everything. There are still puzzles and still difficulties left, but "GOD, stooping, shows sufficient of His light for us to rise by."

But when, as a matter of fact, we come to inquire what is the real meaning in the New Testament of this word "mystery," we find that it means one thing, and one thing only, and that is something which has been kept secret from the foundation of the world, and which has at last been revealed. In other words, the mysteries of GOD are the secrets of GOD, and the stewards of the mysteries of GOD are the keepers of the secrets of GOD. And therefore I propose at this beginning of another year's Mission in London—I propose to think over with

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you five secrets of which we are in charge, of which we are stewards—five secrets which we might have guessed at, but never could have guessed by ourselves, and ask ourselves whether we are faithful stewards of those secrets of GOD.

(1) Now, the first question which has vexed human nature from the very beginning is this: "What is there behind this puzzling and interesting and strange world?" Picture to yourself that you had never seen a Bible, and had never heard of the Church; picture to yourself that you are looking out, as those early thinkers had to look out (for philosophy begins in wonder), and are puzzling yourself as to what there is behind this strange world which we see; and you will find that your guesses would be very similar to the guesses which are recorded for us in the history of philosophy. Those of you who have studied the history of philosophy at all know that it consists really of the answers to this question: "What is behind this world?" Some said fire, some said air, some said water, some said a jealous spirit; some took off their valuable rings and threw them into the ocean to appease the envy of a jealous spirit whom they supposed was behind the veil. In "Caliban on Setebos"—another of those wonderful studies of Browning's—we have a picture of what the half-savage Caliban imagined to himself this unseen god Setebos to be:

"Thinketh he dwelleth in the cold of the moon."

Every pain, every ache he had, he thought was this ever-jealous spirit pinching him—rejoicing to pinch him and torture him as he himself tortured the

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insects and the animals in his little island. And, therefore, when we think over how helpless the human mind is by itself, it is a most glorious thing to proclaim here, and to proclaim every day of your life, the first secret of GOD. GOD, stooping, whispers into our ears the secret: "There is behind the veil, at the centre, not air, not water, not fire, not a jealous spirit, but a living, loving PERSON." We might have guessed it partly; we might with a little intelligence have seen from the order in Nature that there must be a mind behind the veil; we might have guessed from our rudimentary conscience—however much it needs to be educated and enlightened—we might have guessed there was a character about the PERSON, if there was one, behind the veil. Conscience undoubtedly witnesses to righteousness behind the veil. But we have been told—what we never could have fully grasped without being told the secret—that there is a living, loving PERSON at the centre of everything; that this is no "out-of-hand world" after all, but that all things are in the hands and under the control ultimately of this living, loving PERSON behind the veil. Does that make no difference, I ask you, in perplexity, in trouble? Is it nothing to you to know, and nothing for you to meditate upon, that there is Someone on whom you can rely when you are left alone, beggared and bereft of everyone whom you love in the world? Is it nothing to you in the heat of temptation to know that that living, loving PERSON will help you when everyone else fails? Is it nothing, when we kneel down and pray of a morning, to believe that there is Someone Who came into this world and said: "He that hath seen Me hath seen the FATHER"?

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I can only tell you it changes life to many of us—it changes every day of life—and if you have not believed it yet, oh, pray that, through your perplexity and through your darkness, you may believe at last the first secret of GOD !

(2) But then comes the second. After all, that first problem is not the only problem which besets the human mind. Quite as pressing, quite as near, quite as insistent, is this second : “ Whither is it all going ? What is the purpose of life ? To what is it all tending ? ” The stream of life passes on more and more quickly every day the older we get. Whither is it all tending ? Is this stream of life setting towards the Islands of the Blest, or does it go over some dark Niagara that we cannot see ? And I am ready to admit that, left to ourselves, we could not be perfectly sure. There is so much to be said on both sides ; there is so much to be said about the suffering of the animal kingdom ; there are so many puzzling things happening. Why should two young promising men this winter—so promising in various ways—be snatched away in the prime of life from our midst ? We can understand the old dying, but why the young ? There may be in your life, in the life of some of you, something which is almost destroying your faith. “ I could have borne anything but that,” you say. And the truth of the matter is that there is great danger lest we shall mistake the backwater for the main stream. When that great explorer, Nansen, was passing over the Polar Sea, he was swept back constantly miles and miles by the backwaters, and if he had been less experienced he might have mistaken the backwater for the main

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stream ; but he trusted the main stream, and ultimately passed across the Polar Sea. Now, am I speaking to some who are in the backwater, who are in grievous trouble, who have had everything going against them ? Then let me whisper in your ears what GOD really whispers into your ears, for again " GOD, stooping, shows sufficient of His light for you to rise by." And His second secret is this : " All things work together for good to them that love GOD." All things. You could not have known it—it is a secret—but GOD has told you the secret. We are assured of it. It is the best gift we have got to give the world, though we do not see it always fully at the time : " All things work together for good to them that love GOD." Is it nothing to know that, if we wait patiently enough, the backwater joins the main stream ? Is it nothing to us that some day we and those we love who have been taken from us will be in the Islands of the Blest, carried there by the stream ? We shall then look back and see that the trouble was a backwater all the time, and that the stream was a stream of love ; that GOD meant intensely, and He meant well. That you and I and all men move under a canopy of love—is that nothing ? It seems to me the most glorious secret in the world.

(3) But then comes our third difficulty. " Yes," you say, " but you are speaking to us as if we were all good, and as if we had always been good. You do not know my life," you say ; " is there no secret of GOD which will apply to me—to me who have come here so much the reverse of good, with such a past ? How am I, anxious to change my life—how am I to change it ? In other words, can sin be forgiven ?"

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And we, who have been brought up, as so many of us have, in the light of the Christian Gospel, can, I expect, hardly realise how unlikely it is, from a worldly point of view, that sin should be forgiven. Why should it be forgiven? You cannot undo it; we none of us can undo one single thing. You cannot undo the harm you did, possibly years ago; the very people concerned have passed out of your sphere of influence. When, thirty years ago, it was keenly discussed in many books and many magazines whether sin could be forgiven, with one voice every writer, from the point of view of the world, pronounced what I quite admit they were perfectly right in pronouncing from their point of view—that sin cannot be forgiven. Now, GOD'S third secret—a third secret, which is more startling really and more miraculous than the other two—is that sin can be forgiven; that, though the whole reason as to how it is forgiven, and why it is forgiven, is shrouded in a mystery which is not so much dark as beautiful, yet the secret that CHRIST came to proclaim to the world was that sin could be forgiven. "The SON of MAN is come to give His life a ransom for many." Yes; sin may be forgiven. The forgiveness of sin is not the whole Gospel, as some people most mistakenly preach it; but it is part of the Gospel. The third glorious secret of which we are stewards, and which we have to proclaim to the world, is that the worst sinner, if he is repentant, may have peace with GOD through JESUS CHRIST our LORD.

(4) But then comes our fourth difficulty. "You have spoken," some of you might say, "of the other world, of the Islands of the Blest; but how do we know for certain that there is another life? My faith," you

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say, "fails when I see my husband, my wife, my child dead in front of me—they seem so very dead; and when I read writings to-day which tell me that when the grey matter of the brain ceases to act the man's life is over, and that he ceases to exist, my faith seems to fail. What real certainty have we that there is another world at all?" And we could not be certain if we had not been told. We might have partly guessed it; we might have answered the argument about the grey matter of the brain by an illustration which was forcibly brought home to me in a church in which I was preaching, where the organ of the church had lain in fragments for years, and at its restoration that morning was breathing forth beautiful music, restored to its original shape and form. The question we have a right to answer to those who tell us that when the grey matter of the brain ceases to act the person dies is this: "When that organ was lying in fragments, was the organist dead?" He was not. He could not use the instrument at the time, but when the organ was beautifully restored, it was the same man who drew out the music from the organ. And, therefore, the whole of those arguments are to be met with a perfectly certain and clear statement that if the organ, the instrument, is in ruins, the organist lives on. The flame of the candle does not go out, but passes into another form. But still, while we are bound in duty and honour to our reason to show how our GOD-given reason does help us in matters of faith, I tell you frankly, if that was all I knew, I could not face the dying boy who looks up in my face ten minutes before he dies, and says: "Can you tell me, Bishop, for

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certain, whether there is anywhere to which I am going?" I could not, if all I knew was what my reason tells me. But I can now, for GOD, in the face and through the lips of JESUS CHRIST, stooping, whispers in my ear for me to tell to others: "In My FATHER's house are many mansions. If it were not so, I would have told you"; "He that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die." And that is enough—that secret is enough. If there is one Person who must know, it is the SON of GOD, Who came from Heaven, and that is His secret.

(5) But once again, and lastly, there is yet a difficulty, and a great difficulty, that remains. Heaven must consist, not of pardoned felons, but of holy saints. How am I, the sinful person of to-day, to become the holy saint who shall live with God in the presence of the holy angels? It is a difficulty indeed, and the more we know of our own hearts the greater difficulty it is. But we have the answer. We have been told the fifth secret which meets that awful difficulty, and that fifth mystery is the mystery of the grace of GOD. If we did not know it we should have many difficulties to explain. Why is it that down in East London you will see boys standing, in some strength obviously not their own, against trials and persecutions which would break down many of us elder people? How is it you will find girls pure as any lily in surroundings which could only produce, from the world's point of view, the garbage of the streets? There must be some explanation. The secret, the explanation is the grace of GOD. "By the grace of GOD," not only St. Paul can say, but the little boy in the slum

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of East London can say—"By the grace of GOD, I am what I am." And the mystery, the glory of the grace of GOD or the power of the HOLY GHOST—for it means the same thing—is a subject of which no human tongue is really capable of speaking.

"Stewards of the mystery of GOD, keepers of the secrets of GOD"—how are we discharging our stewardship? It is required in stewards that a man be found faithful. How are we discharging it as a Christian nation? It is with a feeling of great shame that I hear on the twenty-fifth anniversary of General Gordon's death that we are the only Christian people, the only religious people, who have not completed our place of worship in Khartoum. The Moham-medans have their beautiful mosque, the Copts have their church, the Presbyterians have their church, the Roman Catholics have finished their temporary church; but the Anglican Church, the Anglican Communion, leaves half finished its cathedral in memory of one of our greatest national heroes—£12,000 given, £12,000 kept back. Surely, as has been well asked in all our papers—surely there will be found among our nation of forty millions of people 240,000 at least who will give a shilling in memory of Gordon. It seems to me that as a nation we are being discredited out there as stewards of the mysteries of GOD.

But it is not only as a nation, but as individuals, that I ask you: Do we look as if we believed these five things? Do we look, as we move about our work, as if we believed in a living, loving PERSON; that "all things work together for good to them that love GOD"; in pardon for sin; in the certainty of the

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other life ; and in the strength of GOD'S grace ? If we believe it, we must show it by our lives. Men and women who believe this must be much stronger, much more courageous, much braver altogether, and more persistent in their work. And we *must* pass the secrets on. The worst treachery in stewardship is to keep things to yourself. Are we passing them on in London ? In every kind of way the Church as a whole is trying to induce people to pass them on—by central funds, by constant Missions, by persevering parish work. But are you passing them on ? What have *you*, and *you*, and *you* ever done to make other people believe in the five mysteries of GOD ? If you have done nothing, you are a faithless steward. Surely more should come out—more of the boys in our great schools—and be ordained stewards of GOD, and give their lives gladly and bravely to the work. And you who cannot do that, you who have only the priesthood of the laity, try in the coming year to be more faithful stewards of the mysteries of GOD. But do not be content with proclaiming them to our own land. Who except ourselves is to proclaim them to the heathen ? Why are we given our Empire and our power ? For no reason at all except that we may pass on, and pass on for ever, the light which comes from GOD.

Stewards, then, of the mysteries of GOD, keepers of GOD'S secrets, let us live in the light of them ourselves and give our lives away to pass them on. Be faithful stewards, and then, and then only, will the old prophecy be fulfilled in our case : " The path of the just is as the shining light, that shineth more and more unto the perfect day."

II

ALL SOULS', HARLESDEN

THURSDAY EVENING

SEEING JESUS AND BEING JESUS TO THE WORLD

“ Sir, we would see JESUS.”—ST. JOHN xii. 21.

IT is always difficult to say how far we are justified in taking a verse of Holy Scripture out of its context, and giving it to a certain extent a modern meaning. Of course, these strangers, these Greeks, who came were moved by mere curiosity—a natural curiosity—to see the PERSON with whom at that time the whole small world of their day was ringing; and yet, if you look at the context, you will see that even that seemed to have filled our LORD with a strange exultation, with a great encouragement, as if already, from the fact of the Greeks beginning to ask to see Him and to know Him, He foresaw the future conversion of the world. He seems to have had a prophetic feeling of all that was coming.

But, although I do tear it from its context, I can find no better words to describe what we hear on all sides of us to-day than the words “ Sir, we would see JESUS.”

Seeing Jesus and Being Jesus to the World

It is, in the first place, the cry of the scholars and the students of the world. We sometimes feel inclined to be annoyed in regard to scholars or students who put before us some different reading or account from that to which we are accustomed. They seem to us to be sometimes irreverent. Some, no doubt, are not working in the right spirit. But let us do them justice. Although they often make mistakes, what the scholars and students of Europe have been trying to do for the last fifty years is to see JESUS, to get back behind what they think is ecclesiastical tradition, what they think are accretions on the old faith, what they think are disfigurements—back to the real JESUS, the real JESUS who walked the streets of Jerusalem and climbed the hills of Galilee. “Sir, we would see JESUS !” is the cry of the modern student to-day. So it is the cry of this great multitude in our city. I have lived for nine years in the poorer parts of London, and I stand here to bear witness that among the people themselves I have never heard one irreverent word against JESUS Himself, except from the lips of some professional Secularist lecturer. I have never heard a word uttered among the poor people against JESUS CHRIST Himself. In their minds they are constantly contrasting Church or Chapel with JESUS Himself. They seem to say to us : “Stand aside. You misrepresent Him. Hush your quarrels about doctrine, your quarrels and disputes about Church government. We would see JESUS. Stand out of our way. We want to see Him with our own eyes.” And could I express the longing which has brought so many hundreds of people here better than by saying that what at the bottom of your souls you

Seeing Jesus and Being Jesus to the World

long for to-day is to see JESUS—to see Him when you pray in this church, to see Him when you kneel down at home in the morning, to see Him as you move about in the world, to see Him when you come up to receive Holy Communion? If there is one thing this Lent which you long to do, it is to have your religion made real to you, and to get rid of this horrible sense of everything being far off, and dead, and cold, and lifeless. Is it not true? “We would see JESUS.” That is what you have come here to say.

And, above all, that cry is uttered, with a pathos that is often little known, by the army of teachers and preachers and pastors, who are longing, as they speak and as they preach, to see JESUS with their own eyes, always standing in their midst, always whispering in their ears, that they may speak of what they know; that they may not on Sunday have to say something, but may have something they are burning to say. The Bishop of Durham so wisely and truly told us in a beautiful address to the clergy of this part of London: “If this body of three hundred or four hundred clergy were only filled with the HOLY GHOST, with the power of the SPIRIT, they alone might convert London.”

(1) Now, the first thing to notice is this—that the satisfaction of one of these cries depends upon the satisfaction of the other. That is to say, this great multitude in London, now numbering in our diocese alone four millions, will never see JESUS until *we* have seen JESUS. I am quite certain of this, that the real cause of the bitter Socialism of the present day is that we Christians—we who are in the minority, and have all the good things in trust—have been such

Seeing Jesus and Being Jesus to the World

faithless stewards of our trust. If there had been a real Christian Socialism, in the true sense, a real understanding by everyone who had intellect, or wealth, or leisure, that he had those things simply in trust for the others, we should never have had throughout Europe this bitter cry of the Socialist who would hew down everything. And that is absolutely true with regard to the Christian faith. Do you really suppose that you can attain real success by having in a few selected churches of West London crowded congregations and beautiful music, unless all the churches in this growing London, and all the churches in the slums of the East End, are also prosperous and successful? It is, I believe at the bottom of my soul, the want of faith and true Christianity among the Christians of London which is the bar to the conversion of the rest. Still only one in ten go anywhere, to church or chapel. Why? Because they cannot see JESUS, until those who are the professing Christians of London have seen JESUS much more clearly than they do. If we see JESUS, they will see JESUS.

(2) And that brings me to the second truth—that to see JESUS and to be JESUS, to see Him and to be Him in the world, is the whole object, the sole vocation, for which you and I were born. When you ask, for instance, why it was that the mighty Incarnation took place—and never allow anyone to persuade you that the Christian religion is anything else than the unveiling of the SON of GOD to men—when you ask why it was that such an astonishing thing took place, and the Eternal SON of GOD came down to this planet, and took human form; when you ask why it was that He lived here a life of suffering, and died upon

Seeing Jesus and Being Jesus to the World

the Cross ; when you ask why it was that He smote the bands of death to pieces, and rose again ; when you ask why it was that the great windows of Heaven opened again, and the HOLY GHOST came down ; when you ask why it was that, through every kind of difficulty, the society founded by JESUS CHRIST and filled with the HOLY GHOST reached barbarous Britain, the very place in which we now live ; when you ask why it has been preserved, through many mistakes and difficulties, down to our time ; when you ask why it was that you came at this particular moment of existence to be born in this planet, why it was that you were baptized as a little child into that very same Divine society, why it is that you are a living, breathing person in CHRIST'S Church to-day, and why all this enormous trouble was taken by the Divine Powers, there is only one answer—the whole purpose, the whole purpose of your being born and your being brought into the Church at all was this—that you might see JESUS and be JESUS to the world ; and that, however successful in business you may be, however popular with your friends, however much you may be acceptable at home or successful in your club, if you are not seeing JESUS and being JESUS in the world, you are a dead failure. “ It were better for that man that he had never been born.” Now, that is our great central message—that the vocation, the calling, of every living person, and especially of those who are within the sound of this message now, the purpose of being alive is to see JESUS and to be JESUS to the world ; for did not CHRIST say Himself, “ to this end was I born, and for this came I into the world, to bear witness to the truth ” ?

Seeing Jesus and Being Jesus to the World

(3) And, thirdly, what a beautiful vocation it is, what a glorious thing to be called to do—to see JESUS, to have always moving before your minds and your imagination every day the most loving and most perfect PERSON in the world ! How it ought to draw up, as the sun draws up the mists, all petty pride and jealousy, and miserable scruples, and fifty things that make people so miserable on earth ! To have even the presence of some noble friend on earth, to be in his presence—it is extraordinary what it does. It makes us ashamed of our littleness, it makes us feel that we have more in us than we thought we had ; but to have JESUS always before us, the most lovable, the strongest, the purest, the bravest, the most perfect character the world has ever seen (as Archbishop Temple said, “ He not only satisfies your conscience, He educates your conscience, He gives you something more to admire than you would have thought of by yourself ”)—just think what that ought to mean for us. To see JESUS, and then to be JESUS ; to have people come to us expecting to find us as tolerant and patient and loving as the Master was ; to come into our presence and to go out inspired to do better ; to come in possessed, as it were, with some horrible devil, and to go out with that devil cast out ; to look to us in sorrow for comfort ; to look to us in temptation for Divine strength—Divine strength, indeed, from JESUS CHRIST Himself, which they believe in because we have it. That is the vocation of every living person to receive and to pass on—to see and to be. I shall never forget what a hard-working London clergyman said to me at the beginning of my work as Bishop. “ I want to have my Bishop,” he said—

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it was apropos of a dispute, a little friendly argument, as to how and where Bishops should live—"I want to have my Bishop come to me straight from JESUS CHRIST." Straight from JESUS CHRIST! And to come straight from JESUS CHRIST is the most lovely vocation in the world.

(4) In the fourth place, remember it is meant for everyone. Of course, you do notice, we all notice, if a clergyman disappoints, by his life, or his speech, or his jokes, or his flippancy, or his sloth, the idea which, thank GOD, in our country we still have of what a clergyman should be; but it is the mistake of our lives, if we make it, to suppose that there is any lower standard for a Christian layman than for a Christian clergyman. You may search the Bible from end to end, and you will find that the difference is in function and in office, not in standard or in character. There was a woman who has for many months been in great doubt about GOD'S love and about the truth of Christianity, and she has been made absolutely certain this week of it—I saw her only yesterday—not solely by the prayers of the priest who was praying for her husband in his mortal illness, but quite as much by the absolute devotion and self-sacrifice and generosity of the surgeon and doctor who attended him. They have conveyed to her, perhaps more truly because in some way possibly more unexpectedly, the CHRIST-like character, the CHRIST-like traits which have convinced her that JESUS CHRIST Himself is a reality. And, therefore, the vocation, the calling, is expected, not only of us who are priests or a Bishop of this Church, but of every man and every woman who is named with the name of JESUS

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CHRIST—to see and to be JESUS in the world. It is what you were born for ; it is what you are here for. It does not matter how prosaic your occupation is, it does not matter how many hours you have to spend in dull business over figures, it does not matter how long your work may be as servants in some great house, it does not matter how many petty social duties may make up your life ; it is enough in the middle of it all that you see and be JESUS. And to fail to be that, to fail to try to be it, is to have wasted the most precious opportunities of life. “Sir, we would see JESUS.” It is the universal cry of the world.

Now, if this is so, several things follow. (1) First of all, some of us, if this is so, need an absolute reconstruction of our whole life. Some people think that Lent means undertaking an elaborate scrutiny to find out some small defect. With many there ought to be something absolutely different from this. If this is the object of existence, and if this is what we ought to have been doing all the time, GOD help some of us for our past ten, twenty, thirty, forty, or perhaps fifty years. I heard a striking story a few days ago of a great preacher named Tauler. He was the great preacher of his time. People used to come in crowds to listen to him. One day a stranger, a layman, came up and spoke to him after his sermon, and said : “ You have got everything to learn from the beginning over again. You have not yet learnt in your own soul what you are preaching about.” And at first he was angry, he was annoyed—pride, I suppose, was mortified—but, being a really good man, he thought it over, prayed over it, and for months he was perfectly silent, and

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preached nothing. And then, when he began to preach again, he could only get out a few stumbling sentences, and then at last there came the sermon of the converted preacher, the man who had begun and recast his life and his motives all over again; and those were the sermons which converted thousands. Am I speaking now to some brothers or sisters who feel that what they have got to do is to break up their whole ideal to pieces, and throw it away, and begin all over again, just as the brazen serpent had to be beaten into pieces because it was in the way of the real ideal? Although it had been useful in its day, it was done with. Start right over again; break up that old ideal. If this is so, for GOD'S sake do not hesitate for a moment. That old ideal of being popular, or famous, or devoting yourself simply to worldly wealth and worldly prosperity, has got to be broken up, and you must start again. Don't be too proud to start again, as the great preacher did. The only road to lasting happiness is to break it up, to get rid of the old forces, and start again. Mind nothing about yourself; it does not matter what happens to us. "Having food and raiment, let us be therewith content." To see JESUS and to be JESUS is the sole adequate aim of the Christian. It is not inconsistent with being a most prosperous tradesman and workman in the world; it does not mean that you are to be no use at your trade or business; but what it means is that behind all that (that has to be carried on; you must keep your children and your home; you must get for yourself in an honest way food and raiment)—behind all that there has got to be this great overmastering aim. "Seek

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ye first the kingdom of GOD, and His righteousness, and all these things shall be added unto you." The others are mere secondary things. That is why I love to see growing every day our Church of England Men's Society, because it consists of the men who, if they know what they are doing, are putting the kingdom of Heaven first. And if there are any among you who know perfectly well that they have never made this the aim of their life, never at all—that they are simply deceiving themselves if they pretended they had—then let them go down on their knees presently and break up the old ideal and start again. This is the glorious life which is worth the loss of everything to attain to—to see JESUS, to be JESUS to the world.

(2) But then there are some who could not honestly say they had not tried, who have really for years tried to see JESUS, and in their way to be JESUS to the world. But are we not conscious how terribly short we have fallen of our ideal? JESUS is still wounded in the house of His friends more than anywhere else. It is only His friends, only those who have come out for Him, and profess to believe in Him—it is only those who can really hurt Him.

I was speaking to a great company of rich people yesterday, and I asked them: "How many servants have been put off religion by what they hear in their masters' houses—as, for instance, by the conversation at dinner? How many servants have experienced in a professing Christian mistress's house so much unkindness or bitterness or harshness that they have ceased altogether to believe in CHRIST? How many sons have gradually slipped away from their worship and from

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Church because their father has been every Sunday on the golf-links?" "Take care how you tread," said a boy to his father in unconscious parable, when climbing the Alps the other day, "for I am behind you." Are the fathers here seeing and trying to be JESUS in the world? It makes all the difference to their sons, for what the father is almost certainly the son will be. "For their sakes I sanctify Myself, that they also may be sanctified through Thy truth." And even if you are not willing to sanctify yourselves for your own sakes, fathers and mothers, sanctify yourselves for the sake of your sons and your daughters. And what I said to them I say to you. How many people have been put off their religion by unworthy things that we have said or done, perhaps thoughtlessly, by jokes that we ought never to have made, by flippant words about the Bible which we ought never to have uttered, by uncharitable things we do, perhaps, against some fellow-worker, which we ought never to have done; by irreverence in church, carelessness about coming to it, throwing up our worship or Communions for some frivolous cause; or by neglect of prayer? I do not know which it is, but I ask you to ask yourself what it is, because every Mission and every Lent must begin in real honest penitence. Have we seen JESUS, have we been JESUS to the world? It is a terrible thing that there might be numbers of people—your friends—who work with you, who would have been led to church, and who would be believing in CHRIST, if you had been a better Christian. And we men, can we deny that if we had been more faithful, more considerate, better representatives of JESUS CHRIST, there might

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have been dozens more men who believe in Him than as a matter of fact there are ?

(3) But then, when we have repented, we must not stop there. When we have seen how short we are of the ideal, we must go on, and see JESUS ourselves. We must see Him first as our SAVIOUR. Some people preach that as the whole Gospel. It is not the whole Gospel, but it is the start of the Gospel. And I want every one of you to see Him standing there with the marks of the Cross on His hands and feet now—the One Who can give you the fresh start, the One Who has won the pardon for the past of those wasted years, and for all the harm that has been done. You could not start at all—none of us could—but for that. I want you to see Him as the SAVIOUR, your SAVIOUR. “He loved me and died for me,” said St. Paul. Not one of us can start until we have seen Him as the SAVIOUR, laid our sins at the foot of the Cross, and asked forgiveness.

(4) Then we have to see Him as the ever-present Friend. “Lo, I am with you all the days, even to the end of the world.” We must see Him always before us. That is the way to be saved from despair, that is the way to be saved from monotony of life. There is no monotony in company with JESUS. His presence makes a romance of every day. You never know what He is going to tell you to-day, you never know what He is going to whisper into your ear. His presence makes every day a bright day, an interesting day, to the end of life. And, therefore, we must lift up our eyes “as seeing Him Who is invisible.”

(5) And then we have got to be JESUS. We have

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got to aim at being morally like Him—"As He is, so are we in this world," says St. John—so that, while we move about the world, people may say: "That is a CHRIST-like man. Surely there must be something in religion, after all. He is a good argument for it, a good witness. Perhaps it is true, after all, that GOD did send His SON into the world. There is a supernatural power about that woman, about that man. He is more tolerant, more patient, than other men are." That is the way the world is convinced.

(6) And, therefore, we are forced back, in conclusion, upon this: How are we to attain to this? If it is the object of life, how are we to begin? And I go back and look at a man who seems to me to have attained to it more than anyone else—the most CHRIST-like man I have ever known—and I always think myself of one who was like a father in GOD to me—the late Bishop Wilkinson. Well, I look at him—I have his well-thumbed Bible as my most priceless possession, given me by his children in remembrance of him—and I look to see what he did in his life which enabled him more than any man that I knew to see JESUS and be JESUS to the world. I notice four things. First, I notice that he had an unbounded belief in the power of the HOLY GHOST, that he believed that the HOLY GHOST really took of CHRIST and showed Him to him. He honoured the HOLY GHOST in his life, in his ministry. He believed it was quite true that the HOLY GHOST would take of CHRIST, and make Him real to him, and undoubtedly He did so. Then he was on his knees whenever he could be, with his Bible, looking at the five photographs of JESUS. Do not imagine that there is any contradiction between the Church

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and the Bible—"the Church is to teach, the Bible to prove." The Church is a living society with the Bible in its hand. The five photographs are in the four Gospels and the Epistles of St. Paul, which contain the earliest and most independent. He used to be down on his knees with that well-thumbed Bible, praying the HOLY GHOST to make his SAVIOUR living to him. The second thing I notice is that he was most earnest and regular at Holy Communion. How many times I have knelt and received the Communion from his hands! He believed—although he would not profess that he understood, any more than anyone understands, these Divine things—that in that glorious ordinance his SAVIOUR had promised to come closer to him than in any other way; that it was the trysting-place where he met Him. Therefore most regularly and most earnestly he used to go to Holy Communion. And because of that he was most rigorous with himself. He brought every thought into captivity to CHRIST, even the smallest thing. He never juggled with his conscience, never quibbled with his sense of what was right. His thoughts, ambitions, aspirations, and hopes—he brought all into line with what he believed to be the will of his MASTER. And he did this—mark that—in spite of constant melaucholy, which was physical, and which he had to fight against all his life. That is a great encouragement to those who are not naturally high-spirited, and perhaps not naturally happy, but a supernatural happiness often lighted up his face, and most gloriously he died. After an earnest address on prayer to his clergy and laity, he sank down, and died in a moment. It was a very happy end.

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Now, those four things were not special privileges given to Bishop Wilkinson or to anyone else. Those four things which enabled him to see JESUS and to be JESUS are things within the reach of every single one of us. There are no favourites in Heaven. Those who seem to shine out as he did do so because they use more loyally, more faithfully, and more perseveringly the same means that are within reach of every one of us. If we mean to see JESUS and be JESUS to the world, let us start by honouring the HOLY GHOST. We should honour the HOLY GHOST, and pray to Him. He loves to take not of Himself, but of CHRIST, and show Him to us, and to make Him a reality to us as SAVIOUR and Companion.

Then, secondly, down on your knees with the Bible every day. Do not leave it covered up in your house. I know where it is in many a working man's cottage : it is placed very reverently with a cloth over it, and is seldom looked at at all. That is not the way to honour the Bible. Get down on your knees—get your children round you when you can do it ; ask them what they are told in the Sunday-school about it—and study those wonderful photographs in order that the MASTER'S face may live before you. Why should you keep yourself back from the great privileges of Confirmation and Communion ? The first set of communicants were working men—all of them—and it is really ludicrous (but not so ludicrous as terribly sad) that, when the first communicants and first Apostles were all working men, the idea now is that religion is a sort of thing for the clergy and Sisters of Mercy, and has nothing to do with working men at all. We are changing all that. Ask your-

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self, you working men or working women, Why should I hold myself back from the best privileges of religion, which were meant for me as much as for any clergyman or Bishop in the world ?

Lastly, bring every thought into captivity to JESUS CHRIST. Let nothing be outside His sphere of influence. Do not let that wandering or bad thought stay in your mind ; do not let that dangerous friendship go on ; do not do that thing about which you are not sure whether it is right or not. Bring it all into captivity to the law of CHRIST. " If thy right hand offend thee, cut it off ; and if thy right eye offend thee, pluck it out." Sacrifice everything to this one object—to see JESUS and be JESUS to the world—and you have no idea how happy you will be, what a difference it will make to life. You will never stay on in a twilight faith, which does not make you enjoy yourself, and which inspires no one. If you once realise what a sunlight faith is, you will find it makes you and everybody else happy. A friend, younger than myself, died this year, and his wife told me " he lived in the sunshine, and he died in the sunshine." It is a beautiful motto. He was one of the happiest men I ever knew. He lived in the sunshine, and died in the sunshine. If you make from now this glorious object your aim in life, and start on your real vocation at last, you will live in the sunshine, and when you are called to die, you will die in the sunshine of a happy faith.

ST. ANDREW'S, WILLESDEN GREEN

SUNDAY EVENING

ANSWERS TO QUESTIONS

1. Is it not impossible for some to believe in a living, ever-present CHRIST, and, if one does not believe, ought one to undertake such work as Sunday-school teaching? I am a teacher. CHRIST is nothing to me except as He is in the beautiful story of the Man who lived two thousand years ago. I wish to be religious, and strive to live up to the highest ideals of duty I can form.

I shall devote time later to speaking of the soundness of the ground of our faith. I feel quite certain that the writer expresses the inmost feeling of a good many people. A great many people have no time to study these things. They wake up sometimes, when young men or young women, and say, "How do I know this is not all a beautiful dream? How do I know it is all true? How do I know there was such a person as JESUS CHRIST?" People often come and ask me such questions. Undoubtedly, between boyhood and manhood, or between girlhood and young womanhood, there is an immense amount of this vagueness, doubt, and perplexity. We have all been through it. I would say to the writer of that letter, do not imagine that the asking a question and being in perplexity stamps you as a sinner. Think how kind JESUS was to the doubting. How kind He was to

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St. Thomas ! St. Thomas stayed with the Church ; the disciples did not turn him out because he had doubts. He prayed for light, and, because he did, JESUS appeared to him, and after a time showed him the way out of his doubts. And therefore, the first thing I would say to the questioner, and to others who have asked similar questions, is, do not look upon yourself as an exceptional sinner because of your doubts. JESUS does not quench the smoking flax, He does not break the bruised reed. The Mission is sent for people like you, to help you in your faith ; and I will try later to show how sure our faith is ; how, with a firm hand, we can grasp it, and not be the least ashamed from the point of view of our reason. I do not put reason behind my back because I am a Christian. I believe with my reason as well as with my spirit ; and we can stand up to-day and face without fear those who may attack us on the ground of the soundness of our faith. But in the next place I would ask you to notice how often a doubt or difficulty has been used in the New Testament as a test of faith. Now take, for instance, these three passages : “ It was dark, and JESUS had not yet come in.” Think of the darkness ; it is exactly what you are going through. “ He abode two days still in the place where He was.” Why ? when everybody was wondering why Lazarus was allowed to die at all, and why JESUS did not raise him ? What for ? Because in some mysterious way He was going to produce more faith by the waiting. “ He answered her not a word.” This poor woman wanted some help. “ He answered not a word.” Was it because He did not care, because He did not love her ? No. Something for the whole world was going to be produced by that waiting on in darkness and patience, and could not be produced without it. I have not the slightest doubt that again and again through a time of darkness and perplexity a man’s faith, a woman’s faith, is produced in time which could not be produced in any other way. I would not have missed for anything those years of my life when, at Oxford and before, I had to grope my way through the darkness after

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my LORD, because they have given me a sympathy for those in doubt, and given me a man's faith which nothing can shake, and which I might never have had but for those times of darkness. And therefore—and this applies to all who are in a similar state—wait on patiently, and you will find the Truth. Do not give way in your time of darkness; through the darkness, hold up your hand. Keep on saying, as JESUS did: "My GOD, My GOD" (when He could not see His face), "why hast Thou forsaken Me?" Then presently the radiant light shone; so the light will shine on you.

Then comes, of course, the question as to whether or not the writer should give up her Sunday-school teaching. It is a question of degree. The clergyman of the parish told her, probably perfectly rightly, knowing the writer, that so long as she taught Christian truth she should not give up her Sunday-school teaching—as long as she taught nothing unorthodox, probably he was right: but in any case, I am certain that in this time of doubt you should not give up your prayer or your Communions, because you are not going against JESUS CHRIST, but you are unconsciously following Him in the dark. Say, "JESUS, lead me on." You cannot see Him, but you are really following Him. And if you can conscientiously, and are allowed, after telling your story, to go on teaching them, teach what you do believe; it will do you good, and will help your faith.

2. How can I prevent myself from falling into utter indifference from time to time? In spite of myself, I am drawn away from CHRIST; something comes between Him and me, and prayer is so unreal.

If it is simply a cloud which has come to try your faith, then it has not come in between CHRIST and you at all. You must not mistake faith for feeling; it is a very common thing to do. When the sensible joy in religion seems to go, many imagine all is gone; it does not follow at all. You are not told that you will always have sensible joy in religion. Nothing can really come between you and JESUS CHRIST except sin. Ask

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yourself, Is there something I am doing, and will not give up ? And if you know that thing is wrong, and you will not give it up, then there is something between you and JESUS CHRIST. The whole object of the Mission is to remove that ; but if that is not so, then do not mistake faith and feeling. There is nothing at this moment between you and Him, and if you follow on through the darkness, you too will come to the light.

3. If we must believe that everything in our life, even the suffering which is so hard to bear, is ordained for us, how is it possible to pray with real faith and hope ?

The difficulty is the other way. If there is no great, living PERSON behind the veil Who has the whole thing in His superintendence, then there is no good in praying ; but if there is Someone behind the veil Who cares and listens, then you can pray with faith and hope. But the mistake that underlies that question is that everything is ordained, and is going to happen whether you pray or not. That is an entirely wrong assumption. On the contrary, we are told that JESUS could do no mighty work in a certain place because of the people's unbelief ; but if there was belief and response, He could do a great deal. Take to-night : here is a body of people, and JESUS is standing in the midst of us, " full of love and full of power." He is longing to help everyone ; He wishes that one shall be confirmed, that another shall give up a particular sin, that another shall pray again. We are all listening, depending on Him. Now, it depends upon us whether what He wants to do will take place or not. It is not preordained that whether we pray or not it will take place. We are not puppets, we are not marionettes worked by wires up and down ; we are living men and women with free-will ; we either can or cannot come to JESUS. And that is where all these difficulties come in. People seem to forget that while GOD in CHRIST is longing to help us, He cannot help us unless we come to Him, because He parted with His omnipotence to a certain extent when He made us

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people of free-will. That is the answer to fifty difficulties asked in every Mission. Therefore I would say to you, rest in the glorious thought that there is Someone. That is the first mystery. This Mission is on the five mysteries of GOD. The first is that there is a living PERSON behind the veil. You thank GOD there is a living PERSON, and you pray on because there is such a PERSON; and if you respond with prayer and effort, and obedience to that PERSON, then you will find your life will be a strong and happy one.

III

ST. ANDREW'S, WILLESDEN GREEN

SUNDAY EVENING

CHRIST IN YOU, THE HOPE

“To whom GOD would make known what is the riches of the glory of this mystery . . . which is CHRIST in you, the hope.”—COL. i. 27.

WHY does St. Paul say that this of all the secrets of GOD is so gloriously rich? Remember, the mysteries of GOD are the revealed secrets, that He has stooped down and whispered into our ears. You will never understand the mysteries unless you understand that in the New Testament the mysteries of GOD are the secrets of GOD—“GOD, stooping, shows sufficient of His light for us in the dark to rise by,” as Browning says. He stooped down and whispered certain things in our ear. This is one of them. Why does St. Paul say this is a gloriously rich mystery? That is our first question. How are we to grasp and enjoy the riches of it? That is the second.

I. First, why is it such a glorious secret, according to St. Paul? We had a beautiful one in Harlesden Church—“Sir, we would see JESUS.” Yes, that was

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a great one. It was a great one that we might be JESUS. "As He is, so are we in this world." We have Scripture statements for all of them. But beyond these two, the one for to-night, according to St. Paul, is so gloriously rich that his language seems to fail in trying to describe it. It is, "CHRIST in you, the hope." Now, what is it the hope of? (1) First of all, it is the hope of what all men want, and few men get, and that is power. I was saying just now that there were a good many doubts and difficulties and perplexities about our faith, and I fancy our sceptical friends sometimes ask us rather difficult questions, and we find it hard to answer them; but I will give you some questions to ask them back to-night, some things which are seen to be facts in the world—living, true facts—and which I believe are perfectly inexplicable unless the Christian Faith is true. Let me give you one or two of these, which I have either seen or read of this week.

First, picture to yourself a delicate lady, never out of pain, who can only move with such difficulty that her surgeon cannot understand how she can really move about at all; with a great deal of worry, but yet all the time so patient and so brave, so cheerful and so considerate of others, that she is the wonder of her set in the West End; and on the top of everything, for the last five-and-twenty years she has worked in the East End of London at a Mission. Now, you have got to face that; you have got to say what is the secret of her power. And, again, as this illustration occurs to me I remember another case. Three surgeons, after the absolute physical collapse of a poor woman before her opera-

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tion, when two days later she walked without a tremor from her room to the operating-table, said to her these very words, not knowing me personally at all: "What has the Bishop of London done to you?" That was their way of putting it. What was the power in those two women? We have got to answer that for the first question. Then comes another series of facts. Read a book called "Broken Earthenware," by Mr. Harold Begbie. I know the writer, and I believe his assurance that those pictures are taken from life. I have seen very similar pictures in East London. What is the secret of a man who has been a drunken prize-fighter, or, in another of the stories, a dishonest and drunken plumber—what is the secret of a man like that being able to go back among his associates, not only absolutely turned from his old life—that is difficult enough—but so brave in his witness that he could stand in the very place where for years everything said against him was answered with a curse or a blow, while they flung a pint-pot of beer in his face in derision, and he uttered not a word? What is the secret of these marvellous conversions and complete changes of character? Your sceptical friend has to answer this. Perhaps he thinks they do not exist, but if so, he does not know the facts of life. Or, again, what can induce and what can enable a lady of title, of education, and of wealth, to live for fifteen years bravely and cheerfully among one hundred and twenty inebriate women, whom she tends, to give her life entirely up to them, to restore them, as she has hundreds of them, back to sobriety and a happy life again? You go down there, and you find her certainly cut off from all her friends,

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but you find her radiantly happy, in spite of a considerable amount of physical pain and infirmity. And when you ask any of those ladies, or that converted drunkard, or that man who stands up against the derision of his street, quite firm in his religious life—when you ask them what is the explanation, they all give the same answer: “CHRIST in me, the secret of my power; CHRIST in me, the hope.” That is the answer: “Not I, but CHRIST Who liveth in me.” The man inclined to be sceptical about these things has got to find some other explanation, which is not theirs. I will venture to say their explanation is worth ten times more than his doubts. The delicate lady, the strong workman, both give the same answer: “CHRIST in me, the secret of my power.” I come down here, my people. I do not know who you are; I do not know what your life has been; I do not know whether I am talking to loyal, converted Church-people, regular communicants, or to some who have entered the church, possibly out of curiosity, for the first time for weeks; but I say to you all: Do you want the first thing that everyone who understands life really wants, and that is power? Then have CHRIST in you—CHRIST in you, not outside you. That is not enough. You may respect CHRIST, you may think well of religion, you may speak well of the clergy, because they do good social work in your district, but that is not power. If you have been brought here, as I believe, by the HOLY SPIRIT, it is that the CHRIST without you may be changed into the CHRIST within you, and you, too, may be strong, like those people; you, too, may no longer be a useless person in your district, making, very likely, your

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home miserable by your temper, or your friends miserable by your weakness, or yourself absolutely no good whatever to the Church, because of your want of sympathy and want of power to witness. All that may be changed to-night, and you may flame away down here for years, one of the brilliant helps to this Church. But it will not be unless CHRIST without you becomes CHRIST within you—CHRIST in you, the hope of power.

(2) But that is not all. Not only is CHRIST within you—and this is the second reason why this secret is worth knowing—not only is CHRIST within you, the secret of power, but He is also the secret of growth. You know there are some people who imagine that if they keep themselves to themselves, and are very independent of everyone, and do not give themselves away to any particular cause or any particular person, they are more powerful people, and will grow in strength and character. They are making the mistake of their lives. The man who is going to be in that sense independent, the man who is self-centred, and keeps himself to himself—what happens to him is this : he goes slowly, or sometimes rapidly, to seed every year. Not only does he become conceited, self-centred, egotistical, ill-tempered, miserable ; he loses the very gifts he once had. I have seen many a man start gifted, and with capacities to be a most useful man in his generation, and in middle life he has lost the very gifts with which he started. There is no growth in him. He is no good to anybody ; he makes himself miserable. Whereas, you take someone who started with far fewer gifts, but who has given himself away to some noble cause, and still

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more to some noble person, and you will find that man growing and growing every year. It is like the blazing sun shining down upon a rather unsatisfactory field of corn, which brings out the ripeness and richness of the corn. It brings on the whole crop in the field. The blazing sun does the work. Now, am I speaking to some who have never given themselves away, who are living a kind of isolated jejune life? They really are not happy; they have not got joy in life; they are not growing in strength or in grace or in gifts. I offer you the great secret of the world, the great mystery—the mystery that we could not have known until we had been told; but when once we have been told, it changes life. Give yourself away to the great Master of souls. You will have CHRIST in you, and you will find in Him the great secret of progress; you will find you are a different person this time next year. Look at those people for whom we prayed last year; look at the difference in the homes of those who offered their thanks to-day. There is work down here waiting to be done. The Church of England Men's Society and other organisations want more and stronger recruits. The hope of the future of the country depends upon what we are doing to-day, and here is the chance of your life. Come out, and you will be a power; come out, and you will grow. Give yourself away; ask JESUS CHRIST to come within you, and use you, and master you, and you will be a different person. Oh, do not miss this, do not miss the secret! You may never hear it again. GOD whispers it into our ears, and we pass it on. It is what we live for—stewards of the mysteries of GOD, and keepers of the secrets

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of GOD—not to keep them to ourselves. This is the second great secret of the world—CHRIST in you, the hope of progress.

(3) Again, I am going to use a word now which has a very distasteful sound in some people's ears, and that is the word "holiness." I believe, if I offered some of you the choice of whether you would prefer to have said of you, "He is the holiest man," or "She is the holiest woman in Willesden," or "He is the most attractive and most agreeable man in Willesden," nine out of ten would often choose the second, at the bottom of their souls, because they do not understand this—that holiness, if you can get it pure, is the most winning thing in the world; that goodness, when it is unalloyed, simply draws like a magnet; and that, when we are put off by the holy man or the holy woman, it is because of the dross and not the gold—because the gold is mixed up with some dross of manner, or of self-centredness, or priggishness, that puts us off the holiness; but get the holiness and the goodness pure, and it wins the world. Now, how are you to be holy? You have got to be holy if you are going to obtain what is called "glory." For it is said, "Be ye holy, for I am holy." "Without holiness no man shall see the LORD." How are we, sinful, selfish, ignorant people to attain to the holiness without which no man shall see the LORD? How are we to get to glory—to use the old expression which has rather died out now? The answer is: "CHRIST in you, the hope of glory; CHRIST in you, the secret of holiness." And because it is the secret of power, progress, and holiness, therefore it is the hope of glory—"CHRIST in you, the hope of glory." We read in

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the New Testament that there were some who were possessed of the Devil. I cannot explain to you, because I do not know, exactly what that means ; but certainly the Evil Spirit seemed to control them, and to speak through them, and to use their voices in some mysterious way. But have you ever thought what it is to be possessed by JESUS CHRIST—possessed by Him so that He dominates your thoughts, speaks through your lips, influences people through you, uses your hands, your feet, your life ? To be possessed by JESUS CHRIST—that is the vocation of every Christian, not at all only of the preachers, not at all only of the ordained. It is the vocation of every Christian to be possessed by JESUS CHRIST, and to have “CHRIST in them, the hope of glory.” Now, is not that worth knowing ? Is not that a secret worth knowing ? Ought we not to be grateful to GOD that, “stooping, He shows sufficient of His light for us in the dark to rise by ?” Ought we not to be thankful that this secret of the ages that everyone was looking for, wondering, “How am I to get power, growth, holiness ?” has been revealed to us ? “Happy are the eyes that see the things that ye see : for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them.”

II. What, then, are we to do ? If we believe—if this extraordinary secret is really believed by those to whom it is now told from GOD, what are we to do ? First of all, there come back the familiar words of an old parable in the New Testament, which begins now to have a glimmer of meaning, and that is the

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parable of the man who, when he found the treasure hid in the field, sold all he had, and bought that field. Perhaps you wondered what on earth that meant. Ah! now we know. I have now got on to the point as to how we are to enjoy the treasure which is hidden in this secret. (1) First of all—it is a big thing to say, but it is absolutely true—you cannot enjoy it until you have sold all you have and bought the field. “He sold all he had, and bought that field.” Now, what does that mean? It does not mean that you business men have got to leave your business, and start something else; it does not mean that you have not to go back to the workshop tomorrow, you working men, who come here for your Sunday worship; it does not mean that you must have a different home; but what it does mean is that, without one pang of regret, you have got to part with everything that keeps you from enjoying that treasure. You have got to enjoy it in your work. It is not the work that keeps you from enjoying it; in all ages there have been in every vocation brilliant witnesses of the Christian Faith. But I ask you on your knees to see what there is in your life that has got to be parted with if you are to buy that field. In other words, you cannot have CHRIST in you, the hope of glory, unless you part ruthlessly with everything that keeps you back. How can you have CHRIST in you when some horrid lust is eating out your life? How can you have CHRIST in you and be dishonest in your work? How can you have CHRIST in you and be harsh and unkind to your wife at home, never inquiring how the children are getting on with their Bible-lessons, or bringing them

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up in GOD'S love and fear? How can you have CHRIST in you if you are caring nothing how the Church progresses down here? All that apathy, that harshness, that dishonesty, that besetting hidden sin, has got to be sold—to use the expressive phrase—got rid of, and then you can buy the treasure of the ages for nothing. Now, will you do it? I have a feeling that it is a very solemn thing to ask that question. Will you do it? I am making you the offer of the ages. Oh, my brother, my sister, as you love your children, as you love your wife, your family, as you hope to leave the world a little better than you found it, take your first step, and do not hesitate for a moment. If it is the right hand, cut it off, and cast it from thee; if it is the right eye, pluck it out, because you have offered you to-night the treasure of the world.

(2) And then, when you have settled to do this, what is the next step? The next step is prayerful dependence upon the HOLY GHOST, Who alone can take of CHRIST and show Him to us. There is no contradiction between the work of GOD the HOLY GHOST and the work of JESUS CHRIST. There is only one GOD. The glorious truth about the HOLY TRINITY is that the different PERSONS work for one another, and the HOLY SPIRIT'S great joy is to take of CHRIST, and show Him to us. Begin to-morrow morning. Get up eight or ten minutes earlier, pray to the HOLY SPIRIT for this new life, and ask the HOLY SPIRIT to take of CHRIST and show Him to you. Honour the HOLY GHOST. He will make JESUS CHRIST real to you.

(3) Then, thirdly, respect your own religious in-

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stinct, which has never been dead within you. Perhaps you have been wondering all the time—there must be some religious instinct within you, or you would not be reading these words—what it was you were always looking for ; this religious instinct that would not let you give up your Church—what it was making towards. Take the New Testament. Think over and pray over the five photographs of JESUS CHRIST (and I will tell you why they are so authentic later)—the four Gospels, and the Epistles of St. Paul—and see, in the power of the HOLY GHOST, whether the PERSON depicted there is not the very PERSON that your religious instinct craves for. Thousands have found that He is. “Come unto Me, all ye that labour, and are heavy laden, and I will give you rest.” “My heart,” said the penitent Augustine, after years of sin, “is restless till it rest in Thee.” And when you study these photographs—on your knees, if you can—and with prayer to the HOLY GHOST, you will, I am perfectly certain, have a new joy in realising that this lovable, glorious PERSON will live in you.

(4) Fourthly, use the means by which He comes in. Do you really suppose, for instance, that the Holy Communion was given for a few select clergy and Sisters of Mercy ? The first communicants were working people, and the great mass of working men and working women of to-day were meant reverently and earnestly as a regular thing to receive within themselves the fruits of Redemption, the means by which the living PERSON, in the closest, nearest way, comes within our souls. Do not despair of yourself. Yes, even if you have not come to church for years, you were meant to arrive at that, and to be prepared

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and to come to it. You cannot possibly divorce all those words about CHRIST dwelling in us from those other words, "He that eateth Me shall live by Me." Use all means of fostering and encouraging and giving scope to the life of CHRIST in you which the Church brings you and offers you in CHRIST's name.

(5) Lastly, do not forget that he who has JESUS CHRIST within him has the great Missionary of the world within him—the great living, loving Missionary of the world; and, therefore, you will never, if you have CHRIST within you, be indifferent to the cry of distress. "Who is weak, and I am not weak? who is offended, and I burn not?" said St. Paul; and if St. Paul said it, how much more his MASTER? We shall never hear from you the foolish trash about foreign Missions. You will be the men who will missionise this diocese. We, the Bishop and clergy, cannot do it. You are the men and women who will take the whole thing in hand. You will tell the secrets you have been told to-night. You will be workers if CHRIST be in you.

And so I offer you the great secret, the riches of the glory of this mystery—"CHRIST in you, the hope of glory." It is not only a metaphor. He stands and knocks. "May I come in? May I come into your life, and live there?" You can refuse, and He will go away. He will never force Himself on anyone. You can refuse, and you have lost the chance of your life. But if very humbly you rise and open the door, there will come in One who will flood your soul with happiness and your life with glory.

ST. ANDREW'S, WILLESDEN GREEN

WEDNESDAY EVENING

ANSWERS TO QUESTIONS

1. Will you please explain the following verse (Ps. vi. 5): "For in death there is no remembrance of Thee : in the grave who shall give Thee thanks ?"

You must always remember what is often forgotten, and that is that the Jews had a very imperfect belief in immortality. You cannot say they did not have a belief, but you must never take all the sayings in the Psalms, which sometimes seem melancholy and pessimistic to us, like the one in question, as representing the Christian idea. For instance, take another difficulty—a common one—about the cursing Psalms : you do not suppose that we Christians are to curse people as they are cursed in the Psalms. We must understand the time in which these Psalms were written. You do not suppose we are to kill our enemies as Jael killed Sisera. All these are difficulties to many minds, but the answer is quite easy, and it is this : it is imperfect Christianity ; it is Christianity in the making. Adam was not the ideal man ; CHRIST was the ideal man. Even GOD can only get out of each age the morality of which it is capable. And, therefore, all through the Old Testament you will find imperfect ideas of morality and imperfect ideas of immortality. While you study the Old Testament for beauty you must remember that much of it represents only half-developed ideas of morality, and very dim ideas of immortality.

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2. Why in some cases, when CHRIST had performed a miracle of healing, did He strictly charge the person healed to tell no man ?

Because He did not want to create belief by His miracles. I shall show you the place of the miracles in the Christian story. He refused to throw Himself from the pinnacle of the temple and be saved before the world. He meant to win men by moral character, not by doing startling miracles. People sometimes wonder why a sign has not been put into the sky. There is a moral element in faith, and He wants you to believe not from some startling cause, not by a sign in the sky, but on moral grounds which are at the service of everyone. "If they believed not Moses and the prophets, neither will they believe, though One rose from the dead." If there were a startling sign in the sky, it would be explained by some writer in *The Hibbert Journal* within six months.

3. Is it true that when I die I shall meet my friends again, or shall we be separated ?

The answer to that, surely, is that we are one in CHRIST. CHRIST holds us all together. That, among other reasons, is why in our Church we do not encourage direct speaking to those who have gone. It is not revealed to us in the Bible that they can hear in the other world except through JESUS CHRIST. We are told that worship is to be paid to the HOLY TRINITY ; it is revealed to us that the Three PERSONS of the HOLY TRINITY hear ; but it is not revealed to us that anyone else hears in the other world except through GOD. And, therefore, it is a beautiful thought that CHRIST holds us all together. You will find that will give the answer to another question which comes presently.

4. May one tell an untruth ? because, if I had not told an untruth, I could not have come here.

Surely it is clear we must never do an evil thing that good may come. If GOD planned it that you should come here

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to-night, you should have prayed and asked in an open way, and perhaps, if you had, you would have been allowed to come. I often used to find if I prayed before a very difficult interview as to what I should say when I got in, when I was not at all clear what I was going to say, that the HOLY GHOST opened a way in a few minutes behind a barrier of reserve, which I thought I never could get past, in answer to my prayer. So He would do with you. I do not want to be hard on you, but never tell an untruth for a good purpose, because it cannot be right. Pray hard if you want to come next Sunday, or next Wednesday—pray over it, but do not tell an untruth at all, and I venture to prophesy that GOD will open a way.

5. Why do we suffer ?

I have seen so much good from suffering, so much good from pain, that I believe in the good of both. Mrs. Hamilton King, in "The Sermon in the Hospital" (you can get the book for a shilling), says : "How poor were earth if all its martyrdoms, if all its struggles, were swept away!" It is pain and suffering that bring out sympathy, self-sacrifice, and strength of character. You may be quite sure that GOD knew what He was doing when He allowed suffering to come into the world ; but we could not have borne it if He had not come Himself and borne suffering. What a help it is for people who are dying, say, of cancer, to remember that He suffered more than we suffer.

"Take it on trust a little while ;

Soon shall we read the mystery right
In the full sunshine of His smile."

That is as far as we shall get about suffering.

6. How can I fight the demon of jealousy ?

I think the only way is to have CHRIST in you as the hope of conquering it. I mean there cannot be the spirit of CHRIST with the spirit of jealousy. You will remember that CHRIST,

Answers to Questions

though equal with GOD, made Himself of no reputation. And I really ask you, when you picture the SON of GOD washing the feet of Judas, as a slave, going round with a towel and a basin—the eternal SON of GOD—can you be jealous or proud? Such love gives itself away without thinking of itself at all.

7. Would an unbaptized infant go to Heaven?

We are never told negative things. All theology which begins by making negative statements as opposed to positive truth is without any foundation at all. We are told to be baptized and to baptize children, and we baptize them in the Church, into the privilege of the Church, by JESUS CHRIST, but we are never told what is to happen to those not baptized. That is an unauthorised invention of man. Therefore the inventing of horrors—if I may call it so—in our theology is not the teaching of the HOLY SPIRIT. We have got to carry out our positive orders, we have to come and be baptized, and to baptize children—"Suffer them to come unto Me"—to admit them to the present privileges of the glorious Church by baptism, but not to lay down negative statements in regard to those not baptized. That is what does so much harm to religion.

8. What happens to a man who has been a great sinner during life, never going to church, never seeing a priest, or going to Holy Communion?

It is impossible for me to say; it is impossible to answer an abstract question about the other world. What we have to do is to prepare our own souls.

9. Will all misunderstandings vanish in the other world?

I can answer that, and can say "Yes" with absolute confidence. "Now we know in part, then we shall know even as also we are known"; "now we see through a glass

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darkly ; then face to face." All will be clear in the light of Paradise ; then the misunderstandings of life will fade away for ever.

10. How could a good GOD have created a bad devil ?

I must explain once again that we believe, as far as it has been revealed to us, that the evil spirit was not created evil at all ; that, just as a man becomes a bad man by mis-using his free-will—he was not born to be a bad man, but to be a good man—so the evil spirit was born to be good : and the badness in the Evil One is just like the badness of a bad man. He has perverted and misused his free-will ; and whether it be a bad spirit or a bad man, GOD limits to that extent His power. That is to say, if GOD were to break, for instance, my free-will, and make me good whether I liked it or not, He would break His own image in me. If any of you are waiting for GOD to make you good by an almighty stroke, remember that, if He did, He would break His own image in you. He will never do that, because it would defeat the object of creation. And, therefore, do not imagine that He deliberately created an evil spirit. The evil spirit is only evil because he has misused his free-will.

11. Is evil only the absence of light ?

That is the "New Theology." Read Bishop Gore's book. "The Old Religion and the New Theology." Look again in the New Testament, and you will find a very different teaching about the power of evil. "An enemy hath done this." That does not look as if evil were an undeveloped form of good or the absence of good. No, we make a great mistake if we think that. That old Nonconformist, Dr. Dale, was far more right when he said : "Don't you feel as if some unseen force were within you ? don't you feel darts thrown at you ? That convinces me personally of the existence of an evil spirit." You may be quite sure that evil is anything but a negative form of good. The Devil is never so dangerous as when he shams death. Therefore, you are making the

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mistake of your life if you imagine that evil is not a virulent, persistent thing, which you have to fight against in the power of the SPIRIT of GOD.

12. A poor young man in a City office is trying to live a good life, trying to keep his thoughts clean, but from the top to the bottom of the office there is nothing but horrid conversation. What can he do ?

It is a shocking thing to have this constantly happening in our city ; and I do ask any employers and heads of houses, or of workshops and offices, just to find out what is going on in their places of business. I believe many an employer hardly knows what is going on in his place. The employer who, when appealed to, said, " Well, it is just as bad in other offices," gave no answer at all. A Christian man who is head of an office or warehouse is responsible for seeing that boys and young men are preserved from evil influences. The same may be said in regard to women and girls. The heads of such places are responsible for seeing that their employés have a chance of leading a Christian life, and not hearing this kind of language. We are not nearly strong enough as Christian soldiers. I remember a story of one of my poor fellows in East London fighting a battle in his workshop for what was right, and getting terribly persecuted for it. His employer called him up afterwards, and said : " Well done ; I am glad to hear you have made a stand." He gave him a very straight answer : " If you had been half a Christian, you would have stood by me." There was very little answer to that. Therefore, I want you all to band yourselves together to get a better state of things. I believe this letter is not exaggerated, and I am sure it would shock you if it were read through. Do let us see what can be done. I have known two young men at Oxford entirely change the tone of their college in four years by working together. And therefore, even if there are only one or two of you to work together, if you ask GOD to help you, if you pray and are brave, I believe you may change the whole tone of that place.

IV
ST. ANDREW'S, WILLESDEN
GREEN

WEDNESDAY EVENING

THE SURENESS OF THE GROUND OF OUR
FAITH

NOW, is all this a beautiful dream? I was moved to my subject to-night, which I will call "The Sureness of the Ground of Our Faith," by a question which was asked me on Sunday night. One of the reasons why JESUS CHRIST is so far off to many of us, and why we wake with a sudden start, and say, "Is this all a beautiful dream?" is that we have never—or some of us have never—really gone into the question why we believe in JESUS CHRIST at all. I remember reading some singularly foolish writings when I was in East London debating in the open air every Sunday with Secularists and Atheists about Christianity. I remember some very foolish people, whom I had to answer, saying that Christianity was a Sun Myth. Now, I am going to give you the ground of our faith as well as I can. Without putting our reason behind our back in the slightest, you can be most intelligent worshippers of JESUS CHRIST every day, and have Him always within you.

The Sureness of the Ground of Our Faith

(1) First of all, we will begin with Roman history. It brings the Sun Myth theory to the ground with a thud. You open your Roman history, and you come to a historian called Tacitus, and you find this statement embodied in it: "JESUS CHRIST was put to death in the reign of the Emperor Tiberius." Well, in a moment that brushes away all those who are trying to confuse our poor ignorant Christians with the idea that there was no such person historically as JESUS CHRIST. (2) Well, then you go further, and ask: "Was there any prophecy that a great PERSON was coming?" Of course I have to put all this very shortly now; I am compressing into a few sentences what is told us in book after book on the subject. There were two lines of prophecy with regard to a great PERSON who was to come. We have the Jewish prophets saying that there is a great PERSON of their race, a MESSIAH, coming; and they lived in the hope of the future. There is no meaning in all their literature unless they were looking for a great PERSON who was coming, the SON of David. And then we have the Gentiles—those who were not Jews—who were also looking for a great PERSON. Even such a philosopher as Plato had a kind of idea that a great and good man would come, and he said, if He did come, He would sure to be put to death—a most wonderful prophecy for one who was not a Jew. There was a great feeling in the East, which was shared, of course, by the wise men looking for the star, that there was going to be a great Sociosh or SAVIOUR to come. At last (Tacitus gives the actual reign) this great PERSON came, and you cannot have the two lines of prophecy—the line among the

The Sureness of the Ground of Our Faith

Gentiles, and the line among the Jews—better summed up than in those words in the Book of the Revelation: “I am the Root and the Offspring of David, and the Bright and the Morning Star.”

(3) Thirdly, how do we know what this great and wonderful PERSON looked like? We have five photographs of Him. If you come to think of it, five are a good many. When you think how much literature of that day is absolutely lost, and how much Christian literature is absolutely lost, it is nothing less than an act of GOD that we should have had preserved five photographs of this PERSON, all more or less independent. I will explain what I mean by “more or less” in a minute. There is, first of all, the earliest photograph which is given us by St. Paul. His Epistles are earlier than the Gospels. And when you ask what St. Paul says, how he describes Him, what he says about this wonderful PERSON, I always remember four sayings with which a debate with a Unitarian ended, when the five hundred men present absolutely admitted that I was right and that the Unitarian was wrong. The subject of debate was, “Did St. Paul believe JESUS CHRIST to be what I believed Him to be?” And with those four stones out of the brook—to take an illustration from David’s life—with these four texts I convinced those men that, whether he was right or wrong, St. Paul believed what we of the Church believe to-day. Out of the four undisputed Epistles of St. Paul, we have in the Romans: “Declared to be the SON of GOD with power” (Rom. i. 4). That does not look as if he thought He was a mere man. And then we get next: “JESUS CHRIST, through Whom are all things”

The Sureness of the Ground of Our Faith

(1 Cor. i. 3); "Though He was rich, yet for your sakes He became poor" (2 Cor. viii. 9); "GOD sent forth His SON, made of a woman, made under the law" (Gal. iv. 4)—sent forth from Himself. Now, every educated man in Europe acknowledges that these four Epistles were written by St. Paul; that they were written by a man called Saul, who became St. Paul; and therefore all the keen-witted workmen in East London admitted and agreed, as a kind of jury, that there could not be any possible mistake that the man who wrote those four Epistles believed that JESUS CHRIST was the SON of GOD.

And, therefore, our first picture, you see, is a picture of a Divine PERSON who took upon Him human flesh.

Then, we go a little further and we look at these other four photographs, which are more or less independent, because there is little doubt that both St. Matthew and St. Luke used the Gospel by St. Mark, which was the earliest of the three, in their Gospels. They used another Gospel called "Q" by all the critics, which has been lost, but they have embodied it in their Gospels. So that you have these three, which are called Synoptic Gospels, as three photographs. And then, in addition to them, comes St. John's Gospel, which fills in the outline, and supplements the other Gospels, gives many other discourses, and completes beautifully the picture of the CHRIST as He appeared to mankind.

(4) Now, fourthly, what is the result of these pictures as provided in the five photographs? What is the result upon the human mind? Three absolutely independent evidences I will quote. First, Mr. Lecky, the great historian of European morals. What does

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he say? I quote outsiders who are not specially Christian—not sermons or Christian writers, but quite independent writers. He says: “The records of those three years have done more to regenerate mankind than all the plans of statesmen and all the sayings of philosophers.” You see how safe the ground is on which we are going. Then John Stuart Mill: “Do you young men want to have a plan for your life? Live so that JESUS CHRIST will approve of your life.” What a testimony! And even Napoleon, whom we do not usually associate with religious sentiment, says: “I can command my legions, I can have effect upon them when they see me, but the marvellous thing about JESUS CHRIST is that He holds human souls as an appanage of His own, although they have never seen Him.” And he adds that there are thousands—nay, millions—ready to die for JESUS CHRIST, although they have never seen Him. And, therefore, you have this glorious result—that the effect of the photographs and the teaching of the Church, which has used them to lecture upon and teach from, is that JESUS CHRIST is accepted to-day from one end to the other of the civilised world as the ideal of what a person or character should be. And He stands to-day in the minds of civilised Europe like a great column on a plain, and everybody else at the foot of the column is so small that you cannot see them in comparison. He has ten thousand times—fifty thousand times—the influence of all the kings and emperors and statesmen in Europe put together. So far, I do not think anyone would dispute what I say.

(5) But you say: “Well, Bishop, we are still a

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little far off. You have not brought us as far as we want to go. You say that JESUS CHRIST is amongst us, knocking, knocking at our hearts." Oh yes; I have not finished all my story yet. I come on to the next step. Here is this perfect ideal of what a character ought to be. Very well, then He will not tell untruths; He will not be proud; He will not boast Himself to be someone whom He is not. Certainly not. What does He say? "I am the Bread of life"; "I am the true Light that lighteth every man that cometh into the world"; "Before Me shall be gathered all nations, and I will separate them one from another, as a shepherd divideth his sheep from the goats." Imagine a good man of your acquaintance saying that. You come to St. John's Gospel, and he goes further: "Before Abraham was, I am"; "He that hath seen Me hath seen the FATHER"; "I and My FATHER are one thing," as the Greek word really means. Brothers and sisters, we have to make the great choice. The Being who could say that, if it was not true, is not good; and when He looks us in the face, and says, "What think ye of CHRIST? Whose SON is He?"—looking us in the face with His truthful, loving, brave eyes—it is not only with our heart, it is not only with our conscience, but with our reason, that we answer back: "Thou art the King of Glory, O CHRIST; Thou art the everlasting SON of the FATHER." You have not to put your reason behind your back when you have said that; you have said that with your whole being. History, the Gospels, the Church, all state the same.

(6) But you say—and you notice that I have not said a word yet about miracles—we do not believe

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in CHRIST because of the miracles ; we believe in the miracles because of Him. If there was such a Being, if the Eternal SON of GOD came down like that, surely He must have had more power over life and death than I—more power over sickness and pain. Read the New Testament, my brother, and see if He has not. When you do that, you find things which perhaps puzzled you years ago fall into their place. It would be a miracle, as someone has said, if there were no miracles. It would be an astonishing thing if the SON of GOD had no more power over His own world than you and I. Therefore, instead of miracles being an obstacle, they become a help. We are not surprised to find, when He is on the Cross for our sins, that death could not hold Him. He rose again the third day. You say : “ Wait a moment, Bishop. I find the Resurrection difficult to believe.” Let me ask you, then, one or two things. How did Sunday come, if there was no Resurrection of JESUS CHRIST ? The Jews changed quite suddenly, with no dispute about it, the sacred day from Saturday to Sunday. Why ? It would have been Friday if they were keeping the day on which He died, but they changed it to Sunday without dispute, although they disputed about many other things. If JESUS did not rise from the dead, there is no explanation whatever given of the existence of Sunday. Or take the Holy Communion. I am not laying stress upon it now as the greatest means of receiving the life of JESUS CHRIST within us, but am looking upon it for the moment as an historical service. It is like a phonograph. You put down your ear, and there you hear the voice of JESUS CHRIST in the instrument that has never stopped all these two thousand years.

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Whether the Church has been cold or warm, whether it has been persecuted or whether it has been successful, it has made no difference—that has gone on without stopping from CHRIST's day down to this. It is an historical fact. Now, in that Service there are tokens of a most shameful death—of the body broken and the blood shed. Do you suppose for a moment that the Christian Church would have enshrined into a most joyful Eucharist, as it has done from the beginning, the tokens of a shameful death, if it had never been transfigured by the Resurrection? And therefore the Eucharist, with the tokens of a most shameful death being celebrated with joy for two thousand years, is a certain evidence of the Resurrection having happened. Then look at all the people who saw Him, and at their different characters—the women and the men, including sceptical Thomas. They all saw Him. What happened to the body of our LORD if He did not rise? Only two sets of people could have had it—the Jews or the disciples. If the Jews had it, they would at once have produced it, and have confounded the stories of the disciples; if the disciples had it, they must have hidden it in the upper room. There is not a critic in Germany who believes the Apostles were consciously deceiving. If neither happened, there is no third course but that the body was the same glorified and transfigured body that convinced even Thomas of its reality, and was seen by more than five hundred people at one time. And therefore you do not have—that is the point—to put reason behind your back at all to be a Christian. You are driven on by sure and certain proofs into believing that JESUS CHRIST did

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rise, as He said, from the dead. And if He rose from the dead, that was the culmination of the miraculous acts which belonged to the earliest records of JESUS CHRIST. May He forgive me if there is anything irreverently or wrongly put! I can only do it humbly in His presence, and I ask His pardon if anything I say may be wrongly explained.

(7) That brings me to my last point. We get very near to the living CHRIST by our presence to-night. If He was this, if He rose from the dead, then what He said and what He promised must be true. And what did He tell us? "Lo, I am with you all the days, even unto the end of the world"; "Greater works shall he do, because I go unto My FATHER"; "I and My FATHER will come to him; if anyone will open the door, I and My FATHER will abide with him." Is not that just what we said on Sunday? Have we not come full circle round to where we were on Sunday night? I have taken you on absolutely sound ground, which no one can dispute, from the passage in Tacitus to the living CHRIST in our midst to-day. And I say that every single point can be defended, as I have defended it to crowds in great lecture-halls and in the open air, and I know that no one can refute one word of it. Therefore, you come round by this sure and certain ground, to the living and glorious hope of the Mission—"CHRIST in you, the hope, of power, of progress, and of holiness." You cannot say, "It may be wrong, it may be a beautiful dream." It is not a dream. I have proved it is not a dream. And therefore I make you again, my people, the great offer of the

* See "CHRIST in us, the Hope," p. 33.

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ages : "CHRIST in you, the hope of glory." If CHRIST is outside you, if you have not opened the door, then you have lost the chance of your life. "Knocking, knocking, still He is there"; and I implore you, men and women, boys and girls, not to lose the chance—the chance of eternity, the chance of your life, the chance to be possessed, dominated by, and filled with JESUS CHRIST Himself. Of course you must take the means, you must pray, you must get rid of sin that keeps Him out ; you must face your sin, and ask pardon for the sake of His precious blood ; you must use the means of grace ; you must come out and be confirmed, and receive the falling of the HOLY GHOST ; you must be a devoted communicant, like those who came out last year in answer to prayer in other districts. If you open the door, and do your part, CHRIST pledges Himself to come in. Oh, think what a difference it makes to have within, speaking to you, working through you, upholding you in trouble, inspiring you to work, strengthening you in temptation, JESUS CHRIST, the same yesterday, to-day, and for ever ! "As He is, so are we in this world." May the HOLY SPIRIT grant that we may have CHRIST in us, the hope of glory.

HORNSEY PARISH CHURCH

SUNDAY EVENING

ANSWERS TO QUESTIONS

1. What is the meaning of our LORD's startling statement when many crowds came to Him (and therefore it must be of universal application): "If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. And whosoever doth not bear his cross, and come after Me, cannot be My disciple"?

It is just this kind of question which it is so useful to bring out in this way in a Mission. That might be a difficulty to a man for years, and yet, unless he was invited to send in the question, he might never get an answer to it all his life. Of course I do not say it is a particularly easy question to answer—no question that is really worth considering is easy—but the answer is a twofold one. In the first place, you must remember—and you will find this beautifully brought out in Bishop Gore's "Sermon on the Mount"—that our LORD's method was to teach by what we call paradoxes—that is, by startling statements; He had to startle the indifferent world into paying attention to what He said. And therefore you will find in the Sermon on the Mount, and in a passage like this, startling statements, which you have to balance by other statements in His teaching. It is clear that our LORD could not mean that literally, unless

Answers to Questions

you hate your father and mother, and wife and children, and brethren and sisters, you cannot be CHRIST's disciple; because we stand or fall by our home life, and "CHRIST in the home," as we have seen,* means that you are to love your wife and children, and brothers and sisters. What, then, does it mean? It means that you have to balance this statement by all the beautiful teaching which CHRIST gave, which tells you to love them. And it means, further, that while you love your father, your mother, your wife, your children, when it comes to a choice between your love to them and your love to GOD in CHRIST—such, for instance, as when a man is clearly called to the foreign Mission-field—he must not hesitate to choose the service of CHRIST. Just think, for instance, how a young man might have such a call. I often have to decide the question: I am asked, as Bishop, to decide whether a man is called or not. I remember having to help to settle it at that momentous time when your late Rector was called to go out to be a Bishop in Australia. It was a great question. There lies his dear mother still ill, still missing him. He had to decide between all the domestic ties and the loving hearts of his people here and whether that great continent should have the leader which the Archbishop of Canterbury believed he would be. Now, who can doubt, in the light of his marvellous work done out there—half the continent already round him—in the service of CHRIST, that he decided aright? But, to use these strong words, he had to hate father and mother, brothers and sisters, for the sake of the LORD's work there. In the light of a concrete case like that, my questioner will see the meaning of the passage. Or take another illustration. I know at this moment a poor girl in this diocese who has been brought to believe in JESUS CHRIST. Well—you would hardly believe it—her father and mother, and brothers and sisters, who are all Secularists, all unbelievers, make her life a burden. They try all they can to prevent her praying, and laugh at her religion. That is going on to-day in our

* See Sermon to Men at Hornsey, pp. 246-257.

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Christian country. Now, that poor girl has in one sense, not to hate her father and mother, because I have told her to pray for their conversion, but to stand up quietly in her home, with everything against her, for JESUS CHRIST and His Church—to go against her people because of her love for Him. In the light of these two illustrations, my questioner will see what the verse means.

2. Is it right for a man to go to Holy Communion every Sunday in Lent when he is in great trouble or distress, and fears that he may not live up to it?

We sometimes make a great mistake about this. I do not say everybody is living a life which would enable them to go to Holy Communion every Sunday; but in our day there is a superstitious dread of the Holy Communion. The swing of the pendulum has gone the other way. As I have said, we have really got to the kind of idea in some circles that this Holy Communion, this blessed Communion which is meant for the workers of the world, meant to help people to fight their battles, meant for the soldiers, is really only for the clergy and Sisters of Mercy. Nothing of the kind. This man or this woman who writes is evidently one of the workers of the world. The Communion is the children's bread! Of course let him go in his trouble, and get the children's bread. Hear the gracious invitations. "Here is the Bread of life for you to eat, and here the Wine of love for you to drink." "Arise and eat, because the journey is too great for thee." That is exactly what was said to Elijah when he was tired and weary, and despairing about the journey. "Arise and eat, for the journey is too great for thee." General Gordon, out in Egypt, said: "There is no eating here." He missed it so. And therefore my answer to that questioner is that the children's bread in the Holy Communion is the very thing. Go without fear, and receive it every Sunday.

Answers to Questions

3. Are unbaptized persons saved ?

The questioner was puzzled by my answer about baptism last week.* I still contend and believe that, while we have the positive command to be baptized and to have our children baptized, we are never told to believe as a matter of faith that all those who are not baptized will never go to Heaven. Take some pious, good Quaker whom you know : do you mean to say that the Christian religion lays down as a matter of faith that that pious Quaker, who has lived a good life all his days, cannot possibly be allowed to go to Heaven because, from his mistaken views, he was never baptized on earth ? There must be some mistake. And the questioner, in all the passages which^a he has quoted to me about the Kingdom of Heaven, and not entering it, forgets that in the New Testament the Kingdom of Heaven almost invariably means the Kingdom of Heaven on earth. How could the Kingdom of Heaven hereafter be a grain of mustard-seed ? How could it be a net ? I should like my questioner to consider all the things that the Kingdom of Heaven is compared to, and ask himself how it is possible to believe that it relates solely to something in the other world. No ; we have a positive command to be baptized. " Go into all the world, and preach the Gospel to every nation, baptizing them in the Name of the FATHER, the SON, and the HOLY GHOST." We believe that it is a great blessing to be brought into the Church of CHRIST, the Kingdom of GOD on earth, a glorious privilege—a privilege we have got to live up to, bringing us within reach of all the powers of the world to come. A little child admitted into the London Hospital out of the streets of Whitechapel is in a state of salvation, in a state of being saved ; it has ten times more chance of being saved than if it were left in the streets of Whitechapel. But baptism is not a charm, it does not make individual effort unnecessary. A child might die in the best hospital in the world. And therefore you have got to balance the

* See p. 48.

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truth about baptism with other truths. I do not believe for a moment it is right to lay down as a matter of faith that every person, however good he may be, who is not baptized on earth is thereby debarred for ever from the Kingdom of Heaven hereafter.

4. Is it necessary, or even possible, to believe in the empty tomb ?

I believe that the Gospel of the empty tomb is an essential part of the Gospel of the Resurrection, and that, once we begin to pare down the Resurrection in its clear truth that JESUS CHRIST really rose from the dead, we are taking away the power of Easter. It is not for me to define, or for any man to define, the manner of the Resurrection : we are not asked to do that any more than to define the manner in which CHRIST comes in the Holy Communion ; but I say that when once the world ceases to believe that the tomb was empty on Easter Day, it will have lost the force of the Resurrection story.

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HORNSEY PARISH CHURCH

SUNDAY EVENING

THE PURPOSE OF LIFE

"All things work together for good to them that love GOD."—ROM. viii. 28.

WE have come to the second great mystery of the Mission. This Mission is on the five mysteries or revealed secrets of GOD. We have been meditating on, praying about, preaching the first revealed secret of GOD, that there is a living PERSON behind the veil; and not only a living PERSON behind the veil, but a living PERSON always working and acting in our midst. "Sir, we would see JESUS." "I am among you." "When two or three are gathered together in My Name, there am I in the midst of them." "CHRIST in us, the hope of glory." These are the sort of thoughts on which we have concentrated our minds: that behind the veil there is not a mere force, not water, not fire, not air, not a devil, as the controller, but a living, loving PERSON.

Now we come on to this second great mystery which has puzzled and worried and tortured the world for

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generations, and that is, What is the purpose of life? what is it all going towards? Here is this great stream of life passing on so quickly and so rapidly: what is it going towards? As we asked at the opening of the Mission in Westminster Abbey, is it going towards some dark Niagara; is it a dark stream pressing on to fall with an awful crash into some dark chasm? Or does it set towards the Islands of the Blest? Now, that is the second great question of life. And if you have read anything of the history of philosophy, you will have some idea of how that great problem has tortured the world. Why, it tortures people to-day! I am always finding people who are mistaking the backwater for the main stream, who are in the backwater of trouble, difficulty, pain, or suffering; and they come to imagine that the backwater is the stream. I remember a lady wrote to me after the opening sermon of the Mission in Westminster Abbey, and said, "Why, that is exactly what it is with me. I am in the backwater." Perhaps some of you are saying the same to-day—"I am in the backwater; everything is wrong with me." And it is not too easy for people to understand and to believe in the great secret on which we are going to meditate. Do you suppose it is very easy for a wife whose husband is being persistently unfaithful to her to believe that all things work together for good to them that love GOD? Do you think it very easy for a poor man who is lying dying of cancer, month after month? Is it very easy for someone in spiritual darkness, to whom there has been no sun nor moon nor stars for months, or perhaps years, who cries, "My GOD, my GOD,

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why hast Thou forsaken me ?"—is it very easy for him to believe that all things work together for good to him ? It is very difficult. And that is precisely why it is such a glorious secret. You see, the whole point of these five things, of which we now take the second, is that we could not have been certain about them unless we had been told ; we could never have been certain ourselves that there was a living PERSON behind the veil unless we were told that there was, unless One had stood here and said, " He that hath seen Me hath seen the FATHER." And we could never have been certain that all things work together for good unless it had been whispered in our ears by GOD Himself, as a glorious secret which changes life when you believe it. Let us, then, consider it together. We ought to have made a better guess at it, even if we had not been told. You will find this about all the mysteries : that there are certain things which we see in the world which predispose us to believe in the love of GOD. There is this fact which has never been disputed (at least, I have never heard any arguments to prove I am wrong about it) : that at any given moment, at any part of the world, the happiness of the world outweighs the unhappiness by nine to one. That is to say, for every miserable person you can produce to me at any given moment, say in Hornsey, I will produce nine who are not miserable. Now, that is a thing we are apt to forget. We are apt to think that the backwater is a much larger stream than it really is. No ; the happiness of the world outweighs the unhappiness at any given moment by nine to one. And is not that a proof of the goodness of GOD ? Would it not lead us to

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suppose, before we went any farther, that GOD was a good GOD, and that life was a happy one, taking it all round? For every swallow you can point to frozen in the cold, I will show you a thousand rejoicing in the sunshine. What becomes, then, of all the talk we hear about the misery of the animal creation? Ask any naturalist of your acquaintance, and he will tell you that the animal creation is very happy, that the death they have to die comes suddenly. They are not thinking of it; it comes in a moment, and often painlessly. All this elaborate charge misrepresenting the dealings of GOD with His people, is a got-up case which breaks to pieces the moment you examine it. Life is a good thing, and a healthy thing, and a happy thing, and GOD'S people, GOD'S children, if they would only obey His laws, would be a happy people, as the animal creation is happy. And therefore, the grosser calumnies against the character of GOD are proved to be false by even what we men can see with our own eyes.

What, then, have we to face which tries our faith? What are the two things which we must now face and answer, if we are to believe that all things work together for good? We have got to face two streams; we have got to face one stream which does go over Niagara, and we have got to face the backwater of the main stream, which does not. Now, let us look for a moment at the counter-stream to the love of GOD which does go over Niagara. I remember so well—and I will mention it now, before I forget it—that we sang, on the last Sunday evening of the Mission in Willesden Church, this

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hymn, which I must say is one that might well be taken home by numbers of people to-day :

“ When upon life’s billows you are tempest-tossed,
When you are discouraged, thinking all is lost,
Count your many blessings, name them one by one,
And it will surprise you what the LORD has done.”

I cannot speak of the dark stream till I have got that point home. It is affectation to go on asking, “ Is life worth living ?” Think over your life, your home, your friends, what GOD has given you, and instead of bewailing the misery of your lot, go down on your knees and thank GOD for all He has given you.

“ . . . Count them one by one,
And it will surprise you what the LORD has done.”

Looking at this dark stream that does go over Niagara, let me ask you, Is it GOD’S fault ? I always have in these Missions numbers of questions asked me to this effect : If GOD is a good GOD, why does He allow any wickedness in the world ? Why is there in the City of London so much wickedness, and therefore so much unhappiness ? Well, now, the answer is this : You cannot have it both ways ; if you are a living, personal spirit, with free choice between good and evil—which is one of the noblest things about you—GOD would break His own image in you if He compelled you to be good. Therefore, evil must be possible if good is possible. The more you think over it, the more you will see that it is so. This stream of evil which is rushing on, this stream of evil which is flowing towards Niagara, and carrying, I am afraid, hundreds on its bosom, is not the creation of GOD, but the creation of the perverted

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free-will of the Devil and of man. Now, before I speak of the backwater which joins the main stream at last, and flows on in light and love, I want to throw a rope to any poor struggling brother or sister who is in the dark stream which is flowing quicker and quicker to Niagara. Oh, if you had seen the stream above the real Niagara as it boils and gets quicker and quicker as it draws towards the fall, you would see how terrible is the awful danger of staying one moment longer than you need in the stream of sin. If some of you have been caught up in the wicked City by companions who have taught you what is wrong—if you are under some evil influence here in Hornsey, hurrying you on to a life of shame and death and despair, let this Mission come in time to warn you ! It is not a Mission of despair ; it is a Mission of hope. Here is the rope—hold it ; there is hope for you if you will hold the rope which JESUS throws you. You will be drawn out of the dark stream, and be brought into the stream of the love of GOD, into the stream that sets to the Islands of the Blest. “What a chance it is !” you say ; “but can sin be forgiven ?” That is the third great mystery of which I shall speak—that sin can be forgiven. But now I would merely say this to you : “The SON of MAN is come to give His life a ransom for many.” No chance for you ! Just have the courage to-day to say, “I will leave this temptation, by GOD’S help ; I will break the chain ; I will come out of that life ; I will leave those companions ; I will break that yoke ; I will come back to my prayers and to the Church again,” and, like one rescued from drowning, you are pulled

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out in time by the power of GOD, and you will get back into the beautiful stream of the love of GOD, which will bear you on for ever. Is not that a chance worth taking? Oh, I would love to think, to feel, that by the prayers and by the words of hope we had saved some soul to-night, saved some brother or sister from despair! I cannot know who you are. If I spoke to you about your lives one by one, I should know what to say; but GOD the HOLY SPIRIT will show you what it is that you must give up, if your conscience tells you that you are in the dark stream which has only one ending, and goes quicker and quicker and quicker to destruction.

Now let us turn from that dark stream which flows over Niagara to the backwater which is often mistaken for it. And as I analyse the waters of the backwater, I find four or five elements in it. I find death in it, I find pain in it, I find persecution in it, and I find spiritual darkness and despair in it. In other words, there may be some in this church to-night who do not believe in the love of GOD, not because they are sinners, not because they are really caught in the dark stream of sin, but because they have the fear of death; they have someone whom they love dying; they have been called to suffer pain; they are suffering a hell of persecution where they work, or they have that spiritual darkness which hides the face of GOD, or they have suffered some great disappointment in life. Now, I am going to look one by one at all those five things; and I think I am going to prove to you that not one of these things ought to prevent you from believing that all things work together for good. You see, I have excluded

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sin; the idea that sin is undeveloped goodness, which is a modern gospel to-day, is a most dangerous and soul-destroying heresy. The Bible account is very different—"An enemy has done this." Do not be deceived into thinking that this black hurrying stream is going to come round into the love of GOD. It is against GOD. But all these five things I have mentioned, if you are patient, will join the main stream.

(a) Take death. Do you really think it would be a good thing for us if there were no death? Do you really think that it would conduce to the happiness of the world? How could it, if we stayed on here getting older and older, with all our faculties and powers of enjoyment gone? How could we have the little child sitting on its grandfather's knee, and how could we have in this world the beautiful love of the old for the young, and the young for the old, if there was no death? Have you not seen sometimes someone living on when the mind, memory, and the physical powers are gone? We almost pray to have them taken away to a world where there is no pain, no infirmity. You can be certain of this: that though death is a great mystery, and though, when those you love approach death, it is a terrible strain to our faith to part with them, yet our GOD knew what He was doing when He arranged the gentle passing by death of tired lives into endless life. Just think—five minutes after death, no more pain, no more trouble, no more worry!

"O LORD, was it but five minutes ago
That I lay on a bed of unbearable pain?"

says the spirit in a famous poem.

"Now the wailing is changed to angelical strains."

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The more you think of it, the more you see that death is no argument against the love of GOD. Death comes round into the main stream, and the main stream is love. Death works together for good to them that love GOD. The dear ones whom you have lost are happy now—never in pain again. Is it nothing to know that? However much you may have missed them, it works for good. It comes round; the backwater joins the stream, and is carried on to the Islands of the Blest.

(b) Pain—what a good angel Pain is! You are ill, but you would not know it but that the angel Pain tells you so. Because of the angel Pain you send for the doctor: indeed the angel Pain fetches the doctor; the angel Pain guides him as he tries to help you, and to find out the mischief; and, when he has relieved the Pain, he has, as a rule, cured the disease. What a good angel Pain is, with all the danger-signals it sends out to safeguard life! The workman approaches the white-hot iron, but he does not know it is hot. He touches it, and the angel Pain makes him drop it in a moment. Therefore, the more you think of Pain, the more you see all that it does to preserve life, so much the more do you realise what a wonderfully refining influence it has upon character, and how it brings down all the breezes of sympathy! Just as the breezes of the world are produced by the rush of cold to heat, so the rush of sympathy comes to the heat of pain. As Mrs. Hamilton King says:

“How poor were earth, if all its martyrdoms,
If all its struggling sighs of sacrifice
Were swept away, and all were satiate smooth.”

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Be certain Pain works for good to those that love GOD.

¶ (c) Take disappointment. What do we mean by disappointment? Why, we mean that some poor little short-sighted hopes of ours turn out to be not the best for us. That is all. Have any of you seen that beautiful play called "Eagerheart"? You ought to see it, if you can, next Christmas. The little heroine of the piece had set her heart on entertaining the King in her little room. When she had got everything ready, a poor tired workman comes with his wife and child, very badly dressed, looking very worn and tired, and says: "Will you take me in to-night?" The poor little Eagerheart, who had prepared everything for her King, said: "Not to-night; any night except to-night." "Oh," says the poor man, "that is what they all say! I have been all through this city, and they have all said, 'Any night except to-night.'" Then the poor little woman's heart melts. "Oh, well, come in, come in! Farewell, my idle dream!" Disappointed, broken-hearted, to think she had lost her chance, she followed the shepherds and the wise men, and, to her astonishment, they came in their search for the King—to her door; and she said: "But there must be some mistake. This is my poor little humble dwelling; there is no King here." "Yes," the wise men said, "he is here." And there, in a blaze of glory, was the infant King of Kings, whom she had taken in in her disappointment. Yes, you disappointed people, you who set your heart on some little bauble or jewel, and are miserable because you do not get it, if you take that disappointment in

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the right spirit, as little Eagerheart did, you will find you have got Someone within you who will make up for the disappointment, for you will have in your heart the King of Kings.

“ Oh, come to my heart, LORD JESUS,
There is room in my heart for Thee !”

(d) Or take persecution. You lads may have to stand up against temptation. I had a terrible letter in Willesden, giving a description of the state of some City offices. I could hardly believe it—the horrible language and worse ! It was described how one poor lad had to stand up against a number of people, who were always making his life a burden to him, because he tried to keep straight. I know perfectly well that, while many business houses are well looked after, there are some where poor girls have a terrible time. If you are a boy or a girl like that, will that persecution work for good to those that love GOD ? Why, look at Stephen, the first martyr, persecuted, stoned to death ! What happened ? He looked up and “saw JESUS standing at the right hand of GOD,” as an old Father says, having risen from His throne to help His persecuted servant. Do you want to see JESUS ? Be persecuted. In all probability the Church would be all the better to-day for more persecution ; it would clear away some of the worldliness, and clear out some of the comfortable people who are not in earnest. Probably all of us, the more we are persecuted, the more we see JESUS standing at the right hand of GOD.

(e) Or, lastly, take the worst and most awful trial in the world, and that is spiritual darkness. I was

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asked, as usual, a question this Mission as to how it was possible for our LORD to have said, "My GOD, my GOD, why hast Thou forsaken Me?" Why, because you will have to say it; because He wanted all the people in spiritual darkness here to feel they were not forsaken. Mrs. Browning says of the cry :

"It went up from the Holy's lips, amid His lost creation,
That of the lost no son should breathe those words of
desolation."

CHRIST felt that darkness that you might know that you were not forsaken in your darkness. "My GOD, my GOD, why hast Thou forsaken Me?" He said, and you must say, "My GOD, my GOD!" and if you persevere through the darkness, and do not give up your prayer or your Church, or your Communion, you will see that dark backwater pass under the rocks through the valley and out into the sunshine of never-fading light for ever and ever. Is not that a secret worth knowing? Is it not something that ought to make us sing with joy to know that all things work together for good to them that love GOD—those, that is, who are working according to His purpose? Is not that something to bring every man and woman, boy and girl, into line with the purpose of GOD? GOD calls me, wants me. What is the will of GOD for me? If I keep true to that, nothing can touch me; no one can pluck me out of my FATHER'S hand—not pain, nor trial, nor temptation, nor death, nor anything in the world, can pluck me out of the love of CHRIST. No wonder that St. Paul says: "O the depth of the riches both

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of the wisdom and the knowledge of GOD ! How unsearchable are His judgments, and His ways past finding out ! For by Him, and to Him, and through Him, are all things ; and to Him be glory for ever and ever."

HORNSEY PARISH CHURCH

WEDNESDAY EVENING

ANSWERS TO QUESTIONS

1. I have been taught that it was quite impossible for our LORD to sin—that He was not able to sin. This seems to me to do away with all the force of His temptation, or the reality of His human nature. What is the use of tempting someone very severely if that person could not fall for some reason which is utterly foreign to the experience of the entire human race? What help is that to us?

The point has been misrepresented to the questioner. The point is that our LORD did not sin. It was a real struggle, a real temptation. What you are listening to, what you are watching, is real, not a drama, not a make-believe. Otherwise, what good would it be to you or me—how would His temptation encourage us? It would clearly be no guide or help at all. He put Himself down on our level, fought His battle with our weapons; and the point is that He did not sin: the point is that He kept His will perfectly conformed to His FATHER'S will all the time. That is why it is such a lesson. When He prayed, He said, "Not My will, but Thine be done," and sweat rolled down His face as it were drops of blood. The whole point, the whole encouragement, is that it was a great struggle in which He did not fall.

Now, remember, you who have got temptation of which I know nothing, that you need not fall. You have the power of prayer; you have the power of the HOLY SPIRIT; you have

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the holy angels around you, as He had ; you have got CHRIST in you ; you have got His own power within you ; and therefore let the sight of our great Captain, fighting His battle so nobly, inspire you to fight with the same weapons that He used to conquer ; and you need not fall, you need not give way to that tempter. “ GOD shall forgive thee all but thy despair.”*

2. Will you tell me why we may not accept the Roman doctrine ? No one can convince me that the Pope is infallible, yet I am drawn towards the Roman Church.

I do not quite understand the questioner. If no priest can convince her of the Papal infallibility, why is she drawn towards the Roman Church ? However, the point is this : we do not say that the Church of Rome is not a true branch of the Holy Catholic Church. Of course it is. But what we hold is that on certain and essential points the Church of Rome has erred, and not the least upon this point about the infallibility of the Pope. We hold here that a foreign Bishop, a Bishop of another branch of the Church, has no sway or jurisdiction in the Church of England, and we shall continue to hold that. There is not the slightest chance, in my opinion, that we shall ever, as a nation or as a Church, deflect for a moment from that ; nor in regard to Mariolatry, which we believe to be a perversion of a great truth. No doubt it sprang from asking the blessed Virgin for her prayers, but it has ended by giving to the Virgin Mary a place in the Roman Church which should only be held by our LORD. Now, while the Church of Rome holds these views, while it claims jurisdiction where it has no jurisdiction, we shall stand where we are. We shall continue to pray for the union of Christendom—we must not limit our hopes ; we shall continue to pray also for the Greek Church and all the Nonconformist bodies, that our LORD’s great prayer may be realised —“that they all may be one.” We shall never abandon our hold upon principles, or take short-cuts to obtain union.

* For a fuller answer to this question, see pp. 123, 124.

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3. In regard to pain being a danger-signal, might not the signal have been more effective without being an agony ?

What I said was that pain is turned into a blessing if it is used properly. Then it does redound to the glory of GOD ; it does come round and work together for good if accepted in the right spirit, as Frances Ridley Havergal took her pain. Unconsciousness often supervenes to deaden pain, and it is GOD who provides the anæsthetics.

4. In listening to your discourse last evening,* I was much interested in your mention of the animal creation. It has always been a puzzle to me why animals are allowed to suffer as they do, and your statement that most of the animals are really happy does not satisfy me. It would not comfort me to know that ninety-nine were happy if one was unhappy.

The rest of the letter says that so much of the unhappiness of animals is due to human ill-treatment. I quite agree with that ; I am certain of it. When I was speaking of the happiness of animals, I was speaking of their happiness when left to themselves ; but I quite agree with the writer that, when man comes in and ill-treats the animals which he uses, and makes their lives unhappy, his conduct cannot be defended for a moment. Every man ought to treat the dumb animals as those younger brothers, as it were, of the family of life which are especially put under his care. I think it was St. Francis of Assisi who used to call the birds his brothers and sisters. We cannot be too kind or too compassionate to the animal creation.

5. Why is it that "the stream that flashes over Niagara into the seething caldron below"† carries with it the innocent ?

But does it ? Not at all. I do not think for a moment it does. I think myself that that dark stream of which I

* See pp. 66-78.

† See p. 67.

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spoke only sweeps over those who are wilfully wicked. No one would question Dr. Pusey's orthodoxy as to the punishment after death. I suppose he is looked upon as one of the strictest and most orthodox teachers on the subject, and he says : " No soul will ever be lost that has not had his FATHER put His arms around him and look into his eyes with looks of love, and has deliberately rejected Him." The innocent is betrayed, no doubt, but I have no reason to suppose that the innocent betrayed will be swept over the Niagara of which I spoke.

The same writer speaks of the terrible fear of animals—the hare when the hound appears, or the partridge at the approach of the hawk. I do not want at all to minimise that, but my point is that, though for the time there may be a moment or two of pain and anguish, yet, take it all round, the animals do not look before and after ; they are enjoying themselves in the sunshine, not thinking of the coming death. And, although at times they may have moments of anguish or pain just before, yet, on the whole, the animal creation is a happy creation, and a witness to the love and wisdom of GOD.

6. A priest has broken the seal of confession, and therefore I have lost all faith. What shall I do ?

In the first place, are you certain of what you suspect ? Because I have known many cases where things have got out, and the fault has been most unjustly ascribed to some clergyman to whom they had been told in confidence. The writer does not seem to realise that it might have got out in some other way. But, even if it was as he thinks, even if there had been a betrayal of confidence, would it not be absurd and one-sided to imagine that, because one fails you, therefore all will fail you ? In a great Church, with twenty thousand clergy, if one may be defective or fail you in truth or confidence, it is the acme of suspicion to think that all are the same.

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7. I feel that I am forsaken by GOD. What shall I do ?

I have said* that our LORD went through this on purpose that those in spiritual darkness might feel they were not deserted. I quoted Mrs. Browning's beautiful words. And you who write this, if you are in spiritual darkness, and all seems dark around you, think that CHRIST went through it all ; that should be the greatest comfort of your life, because it shows that you are not going through anything worse than He went through Himself. The very fact that He said, "My GOD, My GOD !" showed that He had not really given up His faith in His FATHER, and that He was not really deserted ; and after the cloud had passed away the light shone out perfectly, and He was able to say with perfect peace, "Into Thy hands I commend My spirit." That will happen to you if you only persevere.

8. Why did our LORD curse the fig-tree, and what is the lesson to be derived from it ?

Surely He taught the lesson thereby that in religion we were to bring forth not only leaves, but fruit. It is not for us to question the wisdom of the means which He took to convey that striking lesson to His disciples, but there is little doubt that that is the lesson he meant to convey.

9. Why do people belonging to the Church of England follow the practice of the Church of Rome in regard to keeping Lent, which is not mentioned in the Church of England Prayer-Book ?

If you will look a little more carefully in the Prayer-Book, you will find Lent mentioned three or four times. The days of Lent are ordered to be observed as days of fasting and abstinence, the Communion Service to be used on the first day of Lent, and several Collects, Epistles, and Gospels for the days of Lent. The history of Lent is very

* See p. 77.

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interesting, but I have not time to go into it now. It began with quite a short period in the early days ; there was always a period of fasting in preparation for the great festival. That is a leading idea about fasting in the Church, and always has been. It was probably founded upon the statement : "While the Bridegroom is with them they cannot fast, but when the Bridegroom shall be taken away, then shall they fast in those days." And therefore you find very early in the history of Christianity this time of fasting and preparation for the great festival. Then gradually the short fast was extended to what has been for centuries the long fast during the six weeks of Lent as a time of preparation for the great Easter Festival.

10. Can you explain to me why some little children, all of one FATHER, are allowed to suffer pain and starvation and ill-usage at the hands of brutal parents, and even grow stunted in their privations ?

This touches the whole question of the sins of the fathers being visited on the children. It is a very difficult question ; but it may be explained in this way : The fact of the matter really is that we are treated as one family ; we are not isolated units. We pray, "*Our FATHER*," not "*My FATHER*." The richest and the most talented in the world have to put themselves on the same level as the poorest and the least educated. When you say, "*Our FATHER*," you put yourself beside the poorest and the least educated. You cannot separate yourselves from them, because we are all children of one FATHER. Therefore—and this is a beautiful idea—when one member suffers, all the members suffer with it. And if sometimes this law seems to work cruelly, you must remember that if it were not for that law we could not be saved by JESUS CHRIST. If you were a mere unit, you would have to save yourself. It is only because we are members of one great human family, to whom CHRIST has knit Himself and made Himself Head, that He can save us. If you are injured by the misconduct of your father and mother, you are saved by the good con-

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duct of the Head of your family, JESUS CHRIST. If you are by yourself, you have to save yourself. As a matter of fact, down through the very links and channels along which the mischief comes, through those very channels salvation also comes. And therefore, where we do see the misdeeds and sins of the father visited on the children, let us be just to GOD, and thank Him for making CHRIST the Head of our family. He has redeemed and restored that whole family, if they will only have that redemption.

11. "They that have done good shall go into life everlasting, and they that have done evil into everlasting fire." Must we believe that?

That gives me an opportunity of saying two things that people so often forget: First, how practical the Athanasian Creed is. Those who criticise that ancient hymn which is called a Creed forget that what we consider the strong language in it is, in the main, the language of Holy Scripture. If, then, so far as this sentence is concerned, you find fault with the Athanasian Creed, you must find fault with Holy Scripture, not with the Athanasian Creed, for the sentence mentioned comes straight out of the Bible. I have had to answer this question in every Mission, which only shows how much it is on people's minds. What it means, I believe, is this: Our LORD took upon Himself the responsibility of giving the stern side of the Gospel. He warned us, with tears in His eyes, against going on with some sin lest we should not be able to turn. I fully believe that, if any soul could turn at the end of thousands of years, he could not remain in Hell. "When self ceases, Hell ceases," says a great writer. But if you or I go on long enough with a certain sin or temptation, the time will come when we cannot turn—having gone so far, we cannot turn back; and that is the awful fate against which JESUS CHRIST warns us, lest we should be guilty of what He calls "eternal sin." CHRIST Himself took the responsibility of preaching the stern side of

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the Gospel, and what the Athanasian Creed repeats is His own language, in that particular phrase, at any rate.

12. I want to realise my own sinfulness : how can I do this ?

When a girl wants to make a new start, what she has got to do is to find out where she has sinned. She has not got vaguely to say she is a sinner. Go carefully through each part of your life ; take the early part, and then the later part ; write down what is on your conscience, and when you have got it down, tell it out to GOD. You may tell it to GOD by yourself, and receive forgiveness ; but the Prayer-Book tells us that if we cannot in that way find peace, we are encouraged to go to some discreet and learned minister, and tell it out in his presence, so that we may receive the benefit of Absolution. The Prayer-Book is perfectly explicit, if you read the Rubric in the Holy Communion Service. It leaves, as it does so often, the choice of the method to the conscience of each individual person. If people are miserable and wretched, and cannot get peace, they may go and ask someone who is authorised to help them, so that they may not merely have a vague sense of sinfulness, but, having realised their sin, they may have the blessing of forgiveness. And when you have done that by yourself, or by the help of someone else, take your forgiveness, and believe in it. It is just as much your duty to have faith in your forgiveness as it is to repent. We are not meant to go on in vague unhappiness ; we ought to rejoice in our salvation. Put your feet on the rock. You cannot sing the *Magnificat* unless you are in a state of forgiveness from sin. And, therefore, get straight with GOD, and have the assurance of His loving forgiveness.

VI

HORNSEY PARISH CHURCH

WEDNESDAY EVENING

HOW TO LOVE GOD

NOW, do we love GOD ? I do not want a single person to leave this church who does not love GOD ; and yet I do not believe there is one thing in the world which most Christians find more difficult.

“ LORD, it is my chief complaint
That my love is weak and faint.”

I want to try to help you to love GOD. How do we start when we want to love anyone on earth ? Why is it—if I may take someone who is lying very ill to-day, whom I greatly love and honour, the Bishop of Lincoln*—why is it that everybody who knows him loves him ? Suppose that I did not love him, and yet wanted to love him, should I sit down and say, “ I must try to love him ; I must make myself love him, I must lash myself up to love him,” as we often do about GOD ? No ; I should first of all get to know him. Then I should notice all the different things in his character ; I should look to see

* Dr. King, Bishop of Lincoln, passed away on March 9, 1910.

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what he did, what he said, how he acted. And when I had been with him a long time, I should grow to know him and grow to love him, because of what he was, because of what he did. I can remember gradually getting to know him—looking back over the last twenty-five or thirty years—gradually getting to know that very great and honoured man. And that is exactly what it was. Everybody used to say to me: “Canon King”—as he then was—“how good and lovable and saintly he is!” Well, it was all nothing to me for a time. I did not know him. But then the time came when I was introduced to him, and attended his lectures as a young man, and then later I got to know him as an intimate friend. When he admitted me to his friendship, all those traits about him of which I had heard sank into my mind, and, without making myself love him, I did love him.

(1) Now, does not that give us a little help as to how we are to start to love GOD? We often begin the wrong way. We begin by trying to make ourselves love Him by an effort of the will, as it were. We have first of all to dwell upon all the attributes of that character which, when we once have seen them, we must love. Do you realise, in the first place, that GOD is a PERSON—that He must be a PERSON? Why, we should know Him as a PERSON even if we had nothing more than Nature to go on. Do you suppose that the ordered sight we see on a starry night could have been made by somebody without a mind? Do you suppose that a play of Shakespeare could have been formed of a number of letters throwing themselves together? Of course not. There is a

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mind in the play ; there is a mind that works in the play. And therefore, even to go no further than Nature, there is a mind at work in that play which we see night after night. Then, when you look within, I should like to ask the least trained and least educated here, Do you know the difference between right and wrong ? Yes ; but how do you know the difference between right and wrong ? There is no answer, except that the PERSON Who made us put the knowledge of the difference between right and wrong inside us—in other words, conscience witnesses to a righteous GOD. It is impossible to refute this. And therefore, even before I go any further, even before I open the Bible, I have arrived at this : that the PERSON behind the veil has a mind and has a character of righteousness. And then I do open my Bible, and I find in that Bible all kinds of traces of a most lovable character. I see Someone portrayed in the Bible Who is always kind to children—children always love Him ; Who never thought any trouble too much to seek and to save those who are lost ; Who attracts young men to Him ; Who is very tender to suffering ; Who goes into the sick-chamber, and tenderly takes the little sick girl by the hand and raises her up, as we had described in one of the daily lessons quite recently ; and yet Who is strong and brave, Who goes into danger without flinching ; and Who says, “ He that hath seen Me hath seen the FATHER ”—in other words, “ This is what GOD is like.” Last year all through the western suburbs of London we took the character of GOD* week by week—His Patience, His Strength,

* See “ Joy in God ” (Wells Gardner, Darton and Co., Ltd.).

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His Self-sacrifice, His Love ; and when you once believe that you are in daily touch with Someone who is all that, Who has all the most lovable characteristics in the world, you begin to love Him ; you cannot help it. " We needs must love the highest when we see it." And therefore, if you want to love GOD, the first thing is to take much more time than you do in thinking about these things. You cannot let these great things sink into your heart if, for instance, you leave your Bible unopened in your house, if you have no time in the morning to think about GOD, if you have banished prayer away, and if you do not take time to meditate one by one on all the lovable characteristics of Him with Whom we have to do. And therefore my first answer, if you ask how to love GOD, is, Study GOD's character ; think what He has done and what He is. Just as we start to love a good man, we start to love GOD. We grow to love GOD exactly as we come to know and to love a person on earth.

(2) Then, secondly, be with Him. Shall I tell you how I believe love and trust in GOD gradually sink into the heart more than in any other way ? It is by praying and having your prayer answered. I have often told the story of a little boy flying his kite on a misty day in London. He was asked by someone what he had got there. He said : " I have got my kite here." " You cannot see it." " No," he said, " I cannot see it, but I can feel it pull." And, when a Christian is asked why he goes on praying—" You cannot see your GOD"—" No," he answers, " I cannot see Him, but I can feel the pull ; when I pray, I find my prayer is answered. I look

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back on my boyhood, my troubles, my difficulties, my temptations ; I look back to the sickness that I had ; I look back to the time when I prayed for a blessing upon my life in this or that, and I felt a response." And what I felt thousands have felt, and we cannot all be wrong. Queens and servant-girls, working men, statesmen, people like Gladstone and Lord Salisbury, and poor people in the East End of London—they cannot all be wrong when they say, "We have tried this great Friend, we have tried Him again and again, and we have never found Him fail us yet : we have felt a response." That is the second way of loving GOD—to test His promises and find them true. Am I speaking to some boys or girls here who often forget their prayers, and scarcely ever pray at all ? Is it wonderful that your great Friend fades away into the distance, that you do not love a PERSON with Whom you spend no time ; that you get to think of the friend to whom you speak on earth much more than of the Friend to Whom you never speak ? Then, I say, come back, brothers and sisters, to the great Companion. As I have said, "He is not dead." Come back to the great Friend Who has never forgotten you for one moment, and begin your prayers again.

(3) Then comes GOD'S Book. Have you ever thought what a miracle the Bible is ? Here it is, written by numbers of people. Is it not a miracle that out of the wreck of the literature of the past this wonderful set of writings—*Biblia*, the books bound in one Book, but many books—should have been preserved ? Have you ever thought what a miracle it is that these five photographs should have been pre-

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served out of all the literature that has been lost in the stream of time, and that this Book, although it is written by so many writers, is so inspired by one SPIRIT that the Book of Revelation finishes what the Book of Genesis begins? You could not possibly have a book, the ending of which more corresponds to the beginning. It begins with the early story of the fall of man, and ends with the beautiful pictures of the redeemed. "Blessed are they who are washing their robes"—that is the right translation—"that they may have a right to the tree of life." Now, has this miracle been worked in vain for you? It has unless you are using that Book.

The third way, then, of loving GOD—I have no doubt about it—is getting down upon your knees; not only studying GOD'S character in Nature and History, but getting down on your knees with GOD'S Book. Dr. Liddon used to say that the two lessons of the daily service were two letters from Heaven every day, morning and evening: come to the daily service and listen to the messages. Thus you get to look for them as messages from GOD, and you get to love the voice that speaks them. Having letters from Heaven is just like having letters from some dear father across the seas. They hold the family together; they make you feel that He has not forgotten you, and that you have not forgotten Him. So a careful and loving study of GOD'S Book is the third great way of loving GOD.

(4) Then, fourthly, there is not only the Word of GOD, but there is the way of GOD. Do you remember Apollos, who was very eloquent and very mighty in the word of GOD, but was taken by two people

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much less learned than himself and taught the way of GOD more perfectly ? He knew the Word of GOD, but did not know the way of GOD. And therefore you, who may perhaps have imagined that it was possible to be a Bible Christian and not a good Churchman—that there was some contradiction between being a good Churchman and a Bible Christian—you are making the mistake of your life, because the Word of GOD does not take the place of the way of GOD, and the way of GOD does not make unnecessary the Word of GOD. And therefore the way of GOD which we have been brought up in, the way marked out by the Creeds and the Sacraments of the Church, the historic ministry, and the prayers hot with the breath of ten thousand saints—that is the way of GOD. And I have not the least doubt that to tread in the way of GOD, to believe the truths (taken from the Bible) which are recited in the Creeds, to join in the beautiful prayers, to come to the Holy Communion, and bring the children to baptism, and to believe in the old historic ministry which has come to us in unbroken continuity from the beginning, is the fourth great way of loving GOD. To tread in the way of GOD is to keep close to Him, and therefore my fourth piece of advice is : keep steadfast and loyal and true in the way of GOD. And if you have not understood how the way of GOD is taught us in the Word of GOD, get someone to help you—join some Bible-class ; do not let this Mission leave you where you were—come out and join some Bible-class connected with the Church, and be instructed in these things, which will interest you and will help you to love GOD.

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(5) That brings me, in the fifth place, to GOD'S Board. As I have said, it is a mistake which working people make to imagine that Holy Communion is for a select or elect small body. It is meant for all working people in the struggle of life, and in all their temptations. I have had a Confirmation to-day of an invalid girl at the Central London Sick Asylum at Hendon, with two hundred of the sick there present, and I had to baptize a child in my chapel at four, and early to-morrow morning I shall be giving Communion to a poor girl dying of heart disease in another part of London. They all want the Sacraments. They are for every class. And if any of you fail in loving GOD, come to GOD'S Board. If you never come for the children's bread, how can you expect to love the FATHER? You are rejecting His best offer. "Here is the Bread of life for you to eat, and here for you is the Wine of love to drink." "Arise and eat, because the journey is too great for thee." I have no doubt whatever that anyone who came forward and became a regular communicant after this Mission would take the best and straightest steps towards loving GOD more.

(6) Then, lastly, work for GOD. There is nothing like that. Some of us can trace our first important step towards loving GOD to being ordained. There is nothing makes you love GOD so much as sharing His work, and nothing brings you so near Him as going out and seeking the lost and the strayed in His Name. Nothing makes GOD such a reality to you as doing some work for Him. I should like to recall that hymn which we had at the beginning of the service—a hymn I have learnt to love—"Work,

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for the night is coming." What are you doing for GOD, any of you? Are you trying to bring other girls, you who are girls, to church? You who are young men, are you doing anything where you are? Are you trying to give help to the boys working alongside you? You men, are you members of the Church of England Men's Society? And you women, are you looking after the children in your home, trying to bring them up in GOD'S love and fear? You cannot love properly if you do not do some work for Him. There is so much to do here. We have got to convert the whole world, we have got to spread the Kingdom; and, I tell you, you are neglecting what, in conjunction with the Communion, is the best and most efficacious way of learning to love GOD, if you do no work for Him.

" Work, for the night is coming,
Work through the morning hours ;
Work while the dew is sparkling,
Work 'mid the springing flowers."

And you have no idea of the priceless happiness attending upon every little bit of work done for GOD—somebody a little better, somebody cheered, somebody brought in, somebody converted, somebody comforted, before they die. It makes you love GOD to see that; and if you use these six things—GOD'S character, GOD'S help, GOD'S Word, GOD'S way, GOD'S Board, GOD'S work—nothing can stop you loving GOD.

TOTTENHAM PARISH CHURCH

SUNDAY EVENING

ANSWERS TO QUESTIONS

A further inquiry has been made with regard to a former question.*

1. How is the statement in the Athanasian Creed, "They that have done good shall go into life everlasting, and they that have done evil into everlasting fire," to be understood?

It was in respect to this passage, and not to the whole Creed, that I said it repeated the actual words of Scripture. Undoubtedly the writer of the Athanasian hymn meant to give the substance of Scripture and nothing else, but as it is a debated point, on which I was not entering, whether in each one of the sentences he successfully does so, I should like to make it clear that it was that particular passage of the Athanasian Creed only which I said was taken straight out of Scripture.

2. "Sunday is a great evidence to the Resurrection." What are we to understand by this statement made at Hornsey?†

What I said was—and the point is well worth noting by those who have to answer for their faith, and have difficulties put to them—that one of the standing evidences to the fact of the Resurrection is that a body of Jews changed their sacred day from Saturday, not to Friday—which they would

* See p. 85.

† See p. 57. *See*

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have done if they were going to keep the death day of their MASTER—but to Sunday, on which nothing happened at all unless the Resurrection happened. That is a very important thing, but it is only one out of a great many evidences to the Resurrection.

The writer of this question doubts that statement, and asks, “Is there a particle of truth in the statement that the followers of our LORD did institute Sunday? All history shows that it was an imperceptible change, which took place about three hundred years after the Resurrection.” Now, the mistake which the writer makes is this: that he or she has left out all the statements in the Acts of the Apostles about what happened on “the first day of the week.” You have it expressly stated that at once all special religious observances were transferred to the first day of the week. The Bread was broken—or, as we should say, the Holy Communion was celebrated—on the first day of the week, when they met for their service. Why not on the last day of the week? Because from the very beginning it was the first day—the day when their LORD had been seen alive again—that the whole Christian Church felt was the day on which had happened a far greater event than even that which happened on the Friday. When the writer says it was three hundred years afterwards that the change took place, the mistake is that he refers to the time when Constantine put forth his famous edict, “Let all work cease upon the venerable Sunday,” the name Sunday being taken from the day of the sun. But when the Emperor Constantine fixed on Sunday for all work ceasing in the Roman Empire, it had been kept as the first day of the week for three hundred years. I think that is plain.

3. If the Roman Church was inspired by the HOLY SPIRIT, how could it ever have gone wrong upon central truths of Christianity?

Of course, the answer—the only answer—is that it is quite clear that the HOLY SPIRIT is guiding the Church, but as He has to guide men who may be mistaken, and people who may

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display self-will, you will find that even in a Church guided by the HOLY SPIRIT certain branches of it go wrong on certain points. It is not to me any difficulty that the HOLY SPIRIT may still work through a branch of the Church which has gone wrong in certain things. We cannot join them, however much we may long to do so, until they have laid aside the points on which we consider they have erred.

4. If the Blessed Virgin Mary, the mother of GOD—the “Theotokos”—was the mother of one PERSON of the HOLY TRINITY, was she not the mother of all Three PERSONS?

That, of course, is a mistake altogether. *Theotokos*, or “the mother of GOD,” is a name which has been given for many generations to the Blessed Virgin Mary, because of the supreme honour that was given her of being the mother of JESUS CHRIST. The HOLY SPIRIT descended upon her, and JESUS CHRIST was born. Of course, it would be a pure mistake to carry that beautiful statement of our Creed to the length of the misapprehension which the writer has as to the consequences of such a belief.

5. Is it wrong to pray for one whom GOD has taken rightly out of business life because he was a bad man?

I do not think we can pray too often or too much for those who are wrong. What else can we do for them, and what more? “If any man see his brother sin a sin which is not unto death, he shall ask, and He shall give him life for them that sin not unto death.” Surely prayer for the worst cannot possibly be wrong.

6. How can I get rid of pride and self?

Of course, the answer is by meditation upon the selfless LORD Who died on the Cross for us, and by asking the HOLY SPIRIT to come more and more, and expel our selfishness and conform us to the Divine example. How can anyone who really believes that the SON of GOD died on the Cross for him

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be conceited or be proud again ? It is inconceivable if he carried to its consequences the belief he professes to have as a Christian. If I am speaking to one who is proud, kneel for an hour at the foot of the Cross, and see if you can be conceited at the end of it. He divested Himself of everything, and died as a slave for you. Can you be proud after that ?

7. How can we be happy when we are under the rebuke of GOD ? "As many as I love, I rebuke and chasten."

Well, I think it is possible. I think if you really believed that your sorrow or your illness is a sign that GOD has got you in hand, that He is disciplining you, that you are, as I used to read in one of Bishop Walsham How's beautiful addresses to sick persons, like stones in a mason's workshop, that He is fashioning you, and making you ready for a place in the temple—if you have got that in your mind you can bear anything. I think it is possible to be happy under the rebuke of GOD, if you are quite sure He is punishing you, not in wrath, but in love. I have known many a man who was thankful for the pain he had, which has saved his soul. The writer can have joy in GOD whatever happens. That was the motto of the last Mission.*

8. Does the text which says that every knee must bow at the name of JESUS mean that we must bow each time ?

It is a beautiful practice to make a bow of reverence, but, of course, we must not interpret this too literally. That "at the name of JESUS every knee shall bow," means that the whole of the redeemed humanity which He has saved by His death and Resurrection should deeply reverence Him in their hearts. It is sometimes appropriate to show that by a bow at the name of JESUS, but what it really means is a deeper thing, the adoration of the soul for the redeeming LORD shown by the reverent posture of the body.

* See "Joy in God" (London : Wells Gardner, Darton and Co., Ltd.).

VII

TOTTENHAM PARISH CHURCH

SUNDAY EVENING

THE FORGIVENESS OF SINS

“Son, be of good cheer; thy sins be forgiven thee.”—
ST. MATT. ix. 2.

WE are taking in this Mission one by one the revealed secrets of GOD. The first was that there was a living PERSON behind the veil. The second was that all things work together for good to them that love GOD. Every place which the Mission visits has a special secret or mystery for itself, and your secret is the answer to a problem which has not only vexed and troubled the minds of men in the past, but does so to-day; and that awful question is, Can sin be forgiven? And it is a question which is asked to-day in many tones, and receives many different answers. I will say a little about the tones and a little about the answers before I come to the real answer, which is the secret.

You sometimes hear the question asked in a very careless, light-hearted way, because there are some people who say that the wise man does not worry about his sins at all. There is a great thinker, a man a good deal read to-day—a man who has said many

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useful things about the other world—who gives the absolutely fatal advice that the wise, sensible man does not worry about his sins. He will have to worry about them some day, because one of the perfectly clear and distinct things is that we have got to give an account of our lives, of everything we have done and said. However much things may be hidden here, they have got to come out before the Judgment-seat of GOD, unless they are confessed and forgiven here.

Then you have the question, asked in a very sad, despairing way, "Can sin be forgiven?" "I know," said a man who wrote to me at the beginning of the Mission, "my sin cannot be forgiven. I do not ask for forgiveness. I know I am past hope. I remember being at one of your services two years ago. As I sat there and heard you speak, I little thought that two or three years afterwards I should have sunk so low that I have no hope of being forgiven." Well, that is an awful tone. Some may feel one thing, and some another, and there may be some who are asking to-day in that pessimistic, sad, despairing tone, "Can sin be forgiven? O Bishop, if you can tell me my sin can be forgiven, you bring me life from the dead." There may be some poor sad soul among you who will say that.

There are a great many answers to the question before we get to the right one. There is the man who says (and that is the opinion of the world) that sin cannot be forgiven. Why should it be? I remember reading thirty years ago a very clever writer, when this matter was much discussed, and he said: "No; sin cannot be forgiven. Why should it be? You

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cannot undo it." We cannot answer this from the worldly point of view. I would ask you to think over your past lives now. Suppose you have taken away the character of somebody ; you cannot undo the lie. Why should you be forgiven for it ? Supposing twenty years ago you knew a boy or a girl, and misled them by your example, and they have gone to the bad. You have not seen them for ten or fifteen years. Why should you be forgiven ? You cannot undo what you did. The worldly people have a good deal to be said on their side. We must be fair, and from a worldly point of view I think they are right in saying sin cannot be forgiven. Or perhaps someone is dead and gone now whom you made miserable by your harshness and want of consideration at home. You cannot bring him back to life. And therefore you will find a good many people to-day who say honestly, " Sin cannot be forgiven ; you cannot bring back the stone that has gone down the hill ; you cannot bring back the sin which you committed. All this Christian Gospel is an impossible thing."

Then other people say, " Oh yes ; sin can be forgiven, because sin is an undeveloped form of good. All this Christian talk about the wickedness of sin is a great mistake. Sin is an undeveloped form of goodness, and it is all going to come out into good." I wonder what they make of the statement that " An enemy hath done this." Some of these people who say this really profess to teach the Christian Gospel. What do they make of our LORD's observation when there were tares sown in the field ? He did not say, " Leave those tares to grow into wheat," but He said, " An enemy hath done this." I wonder what

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people who do not believe in Satan imagine He meant when He said, "I beheld Satan like lightning fall from Heaven"? We must be true to the Gospel. Therefore that answer I do not believe in at all. Of course, I see perfectly well that GOD brings good out of evil; when it is repented of, and when the sin repented of is pardoned, the penitent sinner may grow into a most holy saint. But that is quite another thing to saying that the evil itself is an undeveloped form of good; that pride is an undeveloped form of humility; that lust is an undeveloped form of love. They are contrary to one another; and you are making a great mistake if you think that something which is contrary to GOD in you is going to work out into good. Nothing of the kind.

Another set of people there are who say, "Yes, sin can be forgiven; but we do not want the Atonement: we do not want all this talk about blood-shedding and the Atonement on the Cross. Sin can be forgiven quite easily. Say you are sorry, and it is all over."

Now, those are what I call the different answers, which are not the true answers to this problem; and the reason that I have brought before you to-night this particularly beautiful story is that, in working this double miracle—because CHRIST taught us more things by acting them than even by what He said—He told us the real secret about the forgiveness of sins.

And, first, I want you to notice very carefully the scene—I will try not to leave out any point in the secret; every one is worth noting. Here these two people had brought their friend, and had let him

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down through the veranda (as we call it) at JESUS' feet. They brought Him themselves. JESUS, "seeing their faith"—a very important point—spoke to him. He recognised *their* faith, not *his* faith. And the first thing that He said to him was not about his lying down paralysed on the bed (a kind of mat; they were not carrying a bed such as we have in our minds; it was not a bed such as we use). He went at once to what the real secret of the man's trouble was, and He said: "Son, be of good cheer; thy sins be forgiven thee." We then see that this deliverance was a priceless boon, even if he had left the paralysed man to lie on the bed. When you read the story, it seems quite possible that our LORD might never have raised him from the bed of sickness at all; that the first boon was much more than healing him of the paralysis; it was granting him forgiveness of sin. Then, because in His love and mercy He always helped everyone He could, He said: "That ye may know that the SON of MAN hath power on earth to forgive sins (then saith He to the sick of the palsy), Arise, take up thy bed, and go unto thine house"; and into those crippled limbs flushed the life again. The man arose, rolled up his mat, and walked, a living miracle—and that miracle the sign of a greater miracle, which was the forgiveness of sin.

Now let us consider all the points of this wonderful revelation, which affects you and me to-day with all the force, comfort, and hope that it did men two thousand years ago? (1) First, Sin is a worse evil than suffering. If there is anyone of you who has got some hidden lust or habit eating out his life, he is far worse off than the poor man who may be a cripple

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here in Tottenham. There is no comparison between the mischief and misery of sin and the mischief and misery of disease. That is the first thing.

(2) Then, secondly, this horrible mischief, which baffled the world for centuries, this open wound inside, can be staunched. The secret of the world is that sin can be forgiven ; and if we say the raising of the paralytic man was a miracle, it was not so great a miracle as the forgiveness of sins. All the objections we saw about not being able to alter it are perfectly true, and it is a miracle that sin can be forgiven, but the miracle can be worked. That is the second point.

(3) Thirdly, it could only be worked because the SON of MAN hath power on earth to forgive sin. If it had not been for the Mission of the SON ; if it had not been for the marvellous Incarnation ; if it had not been for the SON of GOD, Who was the supreme Judge of the world, laying aside the Judge's dress and assuming the felon's garb, coming down here as a slave—if it had not been for that, it could not have been done. I will try to explain a little more about it later ; I cannot now go into all the difficulties. We are not saved by any *theory* of the Atonement, but by the *fact*. In this beautiful story the third revealed truth is that the SON of MAN hath power to forgive sins, and no one else in the world. We can hope because there is standing in our midst to-day, unseen by us, the SON of MAN, also the SON of GOD, Who gives His ministers authority to pronounce Absolution (but they have no power to forgive sins themselves), and Who holds in His hands the pardon which He won upon the Cross for you and me. But for that fact of

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His Presence and Power there is no hope. That is the third revealed secret.

(4) Fourthly, when you have received pardon from His hands, the matter is not over. Really, to hear some people interpret the Gospel, you would suppose you merely had to say that you were saved, and the whole thing was over. That is what has brought such discredit upon Christianity. And that is the reason why numbers of thinking men have given up religion. Some imagine that they only have to repeat a kind of shibboleth. One man is reported to have said : " It does not matter ; I can live as I like, and I need only say five minutes before death, ' GOD have mercy upon me.' " Another man said to me : " I quite understand ; the more a man sins, the better GOD likes him." I asked him what on earth he meant by this extraordinary statement. It turned out that he had come in at the end of some Mission service, and he had gathered from what he heard that GOD loved forgiving a good big sinner. Can you imagine a worse blasphemy, however unconscious, in that poor ignorant mind than this serious perversion of the glorious Gospel of salvation ? Here is a free pardon—free to all. But do realise that to accept it means a changed life. You cannot have it, and keep the old life. It is impossible. It is a miracle which cannot be worked. Let me put it plainly. I am going to offer to everyone, without money and without price, the most glorious secret in the world, and that is that you—men and women, and boys and girls—can be forgiven, and forgiven to-night for every sin you ever committed. Free pardon to all ! But you cannot have it unless with

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the hand with which you take it you reject, and reject for ever, the old life which led to the sin. That is the mistake people make. The Christian life is no mere make-believe, no mock salvation ; it is a change of the whole life and character. The pardoned thief, if he had lived, would have been a converted man afterwards ; he would have grown to be a saint ; otherwise he would not have received the free pardon on the Cross. And, therefore, there is nothing immoral or non-moral about our glorious doctrine, because, when you put on JESUS CHRIST, you put on His character. While I make the glorious offer and reveal this wonderful secret, which I am able to proclaim to the world, I should deceive you if I told you you could accept that offer, unless with all your will and power, brothers and sisters, you decided to change your life to the life of JESUS CHRIST, or as like to it as possible.

(5) Fifthly, we can bring one another to the feet of JESUS. Those four men—oh, how we bless them to-day for what they did ! it has been the greatest help to generations of people in their intercessions—brought their sick friend and let him down, and, seeing their faith, JESUS said : “ Son, be of good cheer ; thy sins be forgiven thee.” That is what so encourages us in our intercession. We can come along with our sick friend, who does not at present need, or does not feel the need of, forgiveness—we can bring him along to the Mission ; we can bring him in prayer ; and we can bring him within the reach of the saving grace of JESUS CHRIST. You cannot by your prayer save him by force—nobody can. Some people ask me what are the limits to

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intercession. "Why, when I have gone on praying for my brother, or my father, or my friend, are they still callous and dead to spiritual things?" It is true you cannot force them by your prayer. If a soul will hold to his sin, your prayer cannot force him to give it up; but you can do a great deal: you can bring him within the healing touch of JESUS Himself.

Therefore, you see, all those five things are parts of the splendid secret. Sin is worse than suffering; sin can be forgiven; sin can be forgiven only for JESUS' sake; and the pardon can only be received through JESUS' hands. Pardon, to be received, means a change of life; and we may help one another by our loving intercession for one another to get that pardon and change of life. Now, is that worth knowing or not? There are almost a thousand people in this church to-night, and I believe your Tottenham secret is one which, if held by every man and woman here, might not only change the face of this congregation, but the face of this whole parish. Now, what are you going to do about it? You see, any sermon or any mission which is preached in it never leaves people who are present where they were: they are either worse or better for being here. A man who comes here may say: "The Bishop does not know me, but, really, he has touched me very much about my past; he might have known the things I have done, which are on my conscience." A man once sent for me after a service like this, and said: "I saw your eye on me all the time. You knew what my chain was"—of course, I had never seen him before; he had been in church—and, taking a brandy-bottle from his side-table (I had gone round

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to see him, as he asked me), he smashed it, saying, "Thus I break my chain"; and he died a sober man years afterwards. Now, there may be some to-night who feel that the HOLY SPIRIT is pointing out to them what is wrong in their past lives. The Devil may be trying to tempt them to despair or to be indifferent, and say, "I am popular in my club; my friends have a great deal of respect for me." That is the kind of way in which the Devil tries to pluck away the seed sown in the heart. Do not let him. Your better self says, "That message is for me." Your better self says, "I was brought here by GOD to-night." So you were; and if you take the message home, if you go down on your knees by yourself as soon as you can, if you take GOD'S commandments and look into your past, and write out one by one the sins that are on your conscience—if you decide to tell Him all that, to own up, then tell it to Him either by yourself—which you are allowed to do in the Prayer-Book—if you can receive by yourself pardon and peace; but if you feel you cannot get peace and pardon by yourself, go and ask someone whom you may know and trust in your parish to help you: in one way or the other tell it out to GOD; let such a one pray for you, and grant you absolution for it; in one way or the other get pardon. If you do that, if you decide to make restitution, to untell that lie—if you have taken away someone's character; if you make amendment, and honestly desire to live a sober, truthful, pure life from now, then you may lift up your hand, and pardon will be put into it; you may lift up your hand, and, though fuller confession may have to come afterwards, you are really pardoned

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now, just as the penitent thief was pardoned on the Cross. "To-day thou shalt be with Me in Paradise." "To-day—what speed! in Paradise—what peace! with Me—what companionship!" says an old commentator. "I have sinned against the LORD—the LORD hath put away my sin."

"See the LAMB, so long expected,
Comes with pardon down from Heaven!
Let us haste with tears of sorrow,
One and all to be forgiven."

Could you have it more beautifully put than in that Advent hymn? If you would do this, you would be a changed man or a changed woman; this would be the happiest day of your life; you would pass from death unto life. "I saw the ocean of love flow over the ocean of darkness and death, and in this I saw the infinite love of GOD," said John Wesley. Or you can go away; you can try and forget all about it; you can say: "I cannot do so; it is too much trouble; I do not want it; it is an unpleasant business." If you do that, well, you are going away a worse man, more hardened, more difficult to stir, in the days to come. Harden your heart, and this evening will come up against you at the Judgment Day. O my people, let none do that! It is too awful! Why not rise as a loving, penitent, contrite people, and make a complete change altogether? Why not come out into the light and liberty and freedom of the children of GOD? Why not be "alive unto GOD" in spirit, and conscience, and will, and heart, and mind? Why not? There is no earthly reason why not—no earthly reason why the worst

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man here, the worst woman here, should not be changed into a holy saint. There is no good waiting for another Incarnation, for another Agony and Bloody Sweat, another death upon the Cross. No ; now is the day of salvation. We shall never have that again. That has been done for ever. But the SAVIOUR Who did it all stands in your midst and says : " Come unto Me, all ye that are weary and heavy laden, and I will give you rest."

TOTTENHAM PARISH CHURCH

WEDNESDAY EVENING

ANSWERS TO QUESTIONS

1. How far is it right for me to leave my wife night after night to go and do the work of the Church of England Men's Society?

I happen to know the writer. He was one of those we trained down in East London to be an earnest young Churchman, and is throwing his whole life and interest into the work of the Church. GOD grant that we may have a few more! Well, now, this is a real difficulty, because, as he so truly says, "there are not many men who want to do this work. Therefore when someone in the parish says there is some work to be done, I feel that I really must not be away from my home any more nights in the week. Then down goes the work of the parish." What is he to do?

I really cannot give a definite answer. I only know this: that here are two duties, both of which are real duties. It is a real duty for that young man not to leave his wife alone night after night, although I know she backs him up well in his Christian work. On the other hand, it is a real duty that what time he can spend from home he should spend in spreading the Kingdom of GOD. You must pray the HOLY SPIRIT to guide you to the law of proportion. You have got to do both things—"this do, and not leave the other undone." In an honest, practical difficulty like this I trust the HOLY SPIRIT will guide any young man or young woman to a right solution as to what proportion of time to give to home duties, and what to the work of the Church.

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2. "No man can be My disciple who does not hate his father and mother." Will you explain this further?

I have already given an Instruction upon loving father and mother and children.* It is clear there must be some way of reconciling the two statements, and I have explained that to the best of my power. I took the case, well known in Hornsey, of the late Rector of the parish, who felt that he must leave even his old mother, who was ill at the time and is ill now, to be what he is now, the Bishop of Brisbane. We saw that when it comes to the deciding-point, and it was quite clear that you are called to the work, you must prefer the work of GOD even to the dear old ties which would hold you back. And that is no doubt the meaning of the passage. But now the writer returns to the charge and wishes to know the explanation of another phrase in the same chapter, where it is said that "if a man renounces not all that he hath, he cannot be My disciple." Now, a good many people are puzzled by this strong statement of the Gospel. We must always remember, as I have said, that our LORD taught by what are called paradoxes—that is, He used startling statements to arrest attention, to make an indentation upon the callous minds of mankind. You have therefore to reconcile these paradoxes with other parts of His teaching. But if you ask what is the meaning of this passage, I think it is perfectly clear that as a matter of fact you have got to look upon everything you have as not your own at all. "Ye are not your own, but ye are bought with a price." And if that is so, nothing that you have is your own. You are only a steward, I am only a steward, even from the ordinary point of view. If I were to look upon Fulham as belonging to me, the thing would be perfectly absurd. It does not belong to me in any case in a special way; I am only a passing steward, holding it for the good of the Church. Therefore it does not belong to me at all. But even if it came to me by inheritance, it would not

*_See p. 61.

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be my own. We have never yet driven home to the minds of mankind this doctrine of stewardship. If the rich and the poor really looked upon themselves as stewards of what they have, all the difficulties about Socialism of the wrong kind would be gone. We have not been stewards in the proper sense at all. To illustrate this point about renouncing all you have, I would take a point that I put before the rich New York clergy when I was in New York two years ago. I said the real test of our Christianity as ministers of Christ is this—whether we should be content to go back to our modest lodgings, and live in exactly the same way as we did when we first started in the ministry. If not, then worldliness and more comfortable surroundings have corrupted the missionary spirit. And what I said to the clergy of New York I say to you. It is a strong saying: “He who does not renounce all he has cannot be My disciple,” but it is absolutely true. It is not wrong to desire to earn one’s living and to work for a home, but we must have the spirit of stewardship which was the inspiration of the early Church.

3. Is it true that the responsibility of men and women in cases of immorality is only relative?

I was myself shocked, as the writer was, at some statement in a very well-known journal lately, to the effect that it was perfectly clear that immorality was far worse in the woman than in the man. I do not for a moment believe it. I believe we have had quite enough of that teaching. On the contrary, I believe that if our LORD was here, He would say that the man, being stronger, was especially bound to shelter the weak. At any rate, I am perfectly certain there must be equality between the sexes from this point of view. I have no doubt whatever that, until we treat the fallen man in the same degree and by the same standard as the fallen woman, and not let all the punishment, ignominy, and stigma fall upon the poor weak woman, we have not got back to the standard of the New Testament.

Answers to Questions

4. How do I reconcile what I have said to men here about a man being in the world to bear witness to the truth, and so on, with the coming into the world of what are called unlawful children ?

I do not see any contradiction. Of course it is a shocking thing that this beautiful gift of GOD in the power to continue the human race—in itself a beautiful gift and arrangement of GOD—should be misused by those who break GOD'S law in this particular way. But it is not the fault of the poor children, and therefore I have no sort of hesitation in saying of a child, however it comes into the world—

“ Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory does it come
From GOD, Who is our home.”

It is not the fault of the child that it comes into the world in such a way, and if we rally round it, and see that it does not suffer too much—it must suffer to a certain extent—from the iniquity of the parents, that child may live a life of glorious service in GOD'S cause. Therefore, I should deny that there is any contradiction between what I said and the painful facts to which the question alludes.

5. “ Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of Heaven is greater than he.” If this is taken literally, how can we hope for Heaven ?

What it means is this : that, great as John the Baptist was, the least child born into the Kingdom of GOD, with all the privileges and gifts and the graces, since the Incarnation, is in a greater state of privilege than John the Baptist. It does not follow that he or she has a greater character, because that depends on how the individual uses the gifts when he has the capacity. The Incarnation and the coming of the

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SPIRIT have come about since John the Baptist's day, and imply a higher state of privilege. Therefore I do not see that there is any contradiction.

6. Would you kindly give your opinion as to the sinfulness or otherwise of visiting theatres, and as to the ordinary amusements of life?

There is nothing wrong in them. These things are quite clearly allowed by GOD. The bow must be relaxed sometimes. I think Christians have made a great mistake in putting all amusements together and condemning them. We should condemn simply those things which are demoralising or lowering.

7. What is the meaning of the words in the Holy Communion Service, "The burden of them is intolerable"?

Many people who come to Holy Communion feel that the words are not real to them. They feel they are sorry for their sins, but think it is unreal to say that the burden is intolerable. That merely comes from not realising what intolerable means. It means unbearable—not to be borne. They *are* unbearable unless you lay them on our LORD JESUS CHRIST. Therefore, there is no unreality when you understand what the words mean.

8. Must we set aside one tenth of our income for GOD?

The Jewish law was that a tenth of what a man had should be given. There may be circumstances in which that is absolutely impossible. In cases of poverty it might be impossible. But I think we must not lower the Christian ideal, at any rate, so that we should give anything lower than a tenth. That was the ideal in Judaism before our LORD JESUS CHRIST came. We entirely belong to Him now, and I often think that we Christians, if we can afford it, have no right to confine the proportion to a tenth.

Answers to Questions

9. "This is My Body, this is My Blood." How are we to understand these words?

I cannot now go into the whole doctrine of the Holy Eucharist, but I would refer the writer to the Catechism, which is really admirable in the simple yet deep way in which it defines this question about the Holy Communion: "Verily and indeed taken and received by the faithful." We are saved from a carnal or material view by the statement: "It is the SPIRIT that quickeneth, the flesh profiteth nothing." Therefore, you cannot find a better or more beautiful, clearer, or simpler definition of all this than is to be found in the Catechism.

10. Can one go to Holy Eucharist too often?

It is possible. I can imagine some people getting in the way of outrunning, so to say, their spiritual growth. There must be in the life some correspondence to the frequency of attending Holy Communion. But what the writer asks is: "How can one tell when one attends too frequently?" I think, so far as I can remember the letter, the writer speaks of coming every Sunday, and on Thursday and on Saints' Days. That seems to me a very good working normal rule for an earnest communicant. I do not think such earnest communicants need feel, if really in earnest, that they were coming too frequently. Certainly, all the early Christians came every Sunday. The Holy Communion was the only service, and if Christians did not come to the Holy Communion Sunday by Sunday in the early Church, they were considered to have excommunicated themselves. We have, then, to revive all that. Of course we must not get into the irreverent way of, so to speak, tripping in and out of Holy Communion. We have to remember, on the other hand, that we must not stop away from superstitious fears. The Eucharist is meant for just such a congregation as this. It is meant that Christians should attend regularly. They are meant to come regularly every Sunday. We have got

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a long way off from that, and we have got to come back to it. The children's bread is ready on GOD'S Board Sunday by Sunday for GOD'S children. And then as to Saints' Days. You will find the Saints' Days have a Collect, an Epistle, and a Gospel, showing that we are intended to have a celebration of the Holy Communion on Saints' Days.

11. Should we leave before a service is finished?

That should not be done except in a matter of urgent necessity. It always seems to me irreverent to see people go out—unless, perhaps, it is on a week-day, and they are absolutely obliged to catch a train for their work. In that case they may not be able to stay for the Blessing or for the consuming of the Elements. It would be much more reverent to make a rule to stay to the end of the service.

12. How are we to understand this sentence in the Athanasian Creed, "Which Faith, except everyone do keep whole and undefiled, without doubt he shall perish everlastingly"?

I do not deny for a moment that this is a phrase which a good many people and the majority of the Bishops think to be beyond what the Holy Scripture warrants. Personally, I did not vote for that opinion, because I have always understood the verse as follows.—I may be wrong, but this is my explanation, as I understand the Latin words: "Which Faith, when you have got it—and you cannot preserve a thing you have not got—unless you keep unstained by deliberate sin, then you are in a state of deadly sin, unless you repent of it, and bring it to the foot of the Cross." I admit that this verse of the Athanasian hymn is difficult, yet that is my own explanation of it to my own conscience. I believe that "involute" and "keeping unstained" refer to moral stain, and that the sentence contemplates the case of a Christian holding the Faith, and yet disgracing it by his life.

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13. I am incapable of caring for or loving any person in this world at all, or of loving GOD. What shall I do?

I cannot help the questioner. There must be some little mistake in the diagnosis. I do not believe that there is anybody born who is incapable of loving. At any rate, I am quite certain of this—that what you should do is to pray to the HOLY SPIRIT to give you supernatural love. I always test whether I am really acting as a Christian by asking myself whether I take the same trouble over uninteresting people, and those I do not naturally care for, as over those who naturally attract me. It is so easy to be nice to people with natural gifts or charming manners; but the real Christian is equally courteous to, and takes equal trouble with, the most uninteresting person he comes across. Therefore, you should pray for the supernatural love of souls, the supernatural love of others, and I believe the HOLY SPIRIT will change your nature.

14. How can I feel GOD'S presence more than I do?

I have given a little Instruction* on how to love GOD, and I must not repeat it. The point is: GOD is always trying to meet you, always wanting to love you, always wanting to be a friend to you; and if you really take the time to pray to GOD, to think of His character, and study His Book, and listen to His message, and tread in the way of GOD, as well as study the Word of GOD, and come to GOD'S Board, then you will love Him more and more.

15. If the clergy preach constantly CHRIST crucified only, are not we likely to be rather sad?

That is just it. We have no right to make CHRIST crucified the whole Gospel. It is CHRIST crucified, risen, ascended, and glorified. The whole message includes the Resurrection and the coming of the SPIRIT. And therefore I agree it is a mistake to make the Crucifixion the whole Gospel which you preach to the world.

* See p. 87.

Answers to Questions

16. Is it right to be always praying to JESUS CHRIST?

No doubt this is a difficult question to answer. I think myself that we ought to keep proportion in our prayers. I do not think it is right always to pray to JESUS CHRIST, instead of to GOD the FATHER. We have always, of course, to remember this—there is one GOD, three PERSONS in one GOD; and therefore, when you pray to JESUS CHRIST, you are praying to all the PERSONS in one GOD, the HOLY TRINITY. But I do think it is a good thing to keep proportion in our prayers. Christianity abroad has sometimes been nicknamed “The JESUS Religion.” I cannot help thinking that it is because in teaching we have not laid enough stress on the work of GOD the FATHER and of GOD the HOLY GHOST. Therefore, I suggest that in your prayers you should not always pray to one PERSON of the HOLY TRINITY. Pray to the other PERSONS of the TRINITY, and, above all, you should not omit to pray to GOD the FATHER.

17. The first Communion was held by our LORD in the evening: why should we not celebrate the Communion in the evening?

This is a question I have often been asked to answer. I know good, conscientious people who thoroughly believe in evening Communion. I try to see fair play in my diocese for all the different views. But if you ask me what the answer to the question is, I should say that the Church is guided, we believe, by the HOLY SPIRIT. Quite early in St. Paul’s day it was discovered that the celebration of the Holy Communion in the evening led to irreverence and disorderly scenes. From that day down to Dr. Hook’s day—that is, for a period of very nearly two thousand years—there were never evening Communion, except occasionally on Maundy Thursday. And therefore, you see why the great majority of Church-people to-day discourage evening Communion. It is because they believe the Church was guided, and rightly guided, by the HOLY SPIRIT two thousand years ago—that the Holy

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Communion, being the great service, should be held in the first part of the day, when we can come to it with fresh minds, in the early morning. Curiously enough, evening Communions were introduced by a High Churchman, Dean Hook, when he was Vicar of Leeds. Personally, I believe he was wrong to introduce them, and I believe that the instinct of the Church was right for two thousand years in holding that the holiest service should come in the morning.

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culty. How are you to explain that? I have taken the trouble to put down the views of one of our most experienced writers on the matter. This is what Dr. Darwell Stone says: "Since He possessed human nature completely, He possessed its needs. To remain hungry when by a miracle He could have provided Himself with food, required in Him a mastery over the human desire for food. It needed in Him effort and action of the will. It was a continual tension of His human will." So, again: "The impossibility of CHRIST committing sin is best thought of as a moral impossibility; that is to say, it came not from any restraint or external necessity, but from the perfect completeness with which His human will was fixed on that which was right." Now, you see, it is important for us Christians to understand that, and not make a mistake. The person who asked me that question could not understand how it was that, if He was incapable of sin, there was any real struggle or temptation. Yes, the struggle and temptation were real. A tempered soul which has been most tried and stood it absolutely perfectly has received the full blast of the temptation. Therefore I am anxious that all the boys and girls, men and women, here struggling with temptation may not misunderstand the teaching of the Catholic faith, but may realise that CHRIST was really tempted, and that because He was really tempted, He has sympathy with and will help those who are tempted.

(5) Now comes in some ways a more difficult question. CHRIST is GOD and man, one PERSON, sinless and yet truly tempted, and most terribly tried; but how does the death of this wonderful PERSON save us?

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How does it save you and me, and how are we to be saved by it? It was clearly the event of the world. Everything was working up to it; everything comes down from it. Even the most sceptical person in England to-day has to acknowledge that B.C. and A.D. have been the dividing-points of the world—B.C., up to CHRIST; A.D., the year of our LORD, from the time He came. Now, for many years it was supposed that the forth-shedding of the blood of CHRIST upon the Cross was the penalty paid to the Devil. If you come to think of it, it was an awful idea, and quite a false one, that the Devil, only a created being, had power to demand such a terrible price as the bloodshed of the SON of GOD on the Cross. That could not be the explanation. Then there were others who thought that it was to pacify the wrath of an angry FATHER, and everyone spoke of the wrath of GOD the FATHER and the love of GOD the SON. But that is again wrong. GOD the FATHER loves the sinner just as much as GOD the SON, and GOD the SON hates the sin as much as GOD the FATHER. It was a joint effort of love on the part of the HOLY TRINITY. GOD the FATHER sent forth His SON; the SON said: "Lo, I come to do Thy will, O GOD." It was a beautiful and glorious effort to save mankind on behalf of the HOLY TRINITY—the Three PERSONS of the HOLY TRINITY. What was accomplished? What happened? What was the death for? It was for the perfect satisfaction of the broken law of GOD. "With the clean thou must be clean, and with the holy thou must learn holiness." You can no more in England let the criminal go away from the dock because he says he is sorry—the King can no more forbid prosecu-

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tions for crime in his dominions without lowering the moral standard of the country—than GOD can say sin does not matter. Somebody had to satisfy the broken law. Just as the judge must pronounce sentence, just as there must be prosecutions for crime, or the whole of the British Empire goes down in its standard, so GOD'S empire and His righteousness must be upheld. Somebody must perfectly satisfy the broken law of GOD, and that is what JESUS CHRIST did. He was the Judge, and He had to administer the law, and there was none found perfectly good—no, not one. But He came Himself, and, as we read in the New Testament, made perfect satisfaction of the law of GOD. The law of holiness was perfectly obeyed, and obeyed to the death. Now, the moral standard of the universe has been upheld. “But,” you say, “yes, Bishop, but what has that got to do with us? Does His perfect obedience to the death affect me?” Yes; because He bound you to Him first.

“Nearer we are than breathing,
Closer than hands and feet,”

as Tennyson says. You became part of Him. You have been baptized into Him, and therefore you have to hold to JESUS CHRIST as part of Him. If I may take such an illustration, it is like an elder brother in a large family, who, of the same blood with them, by his perfect goodness might plead for the rest of the family because they were his brothers and sisters. Or when a General goes down to a regiment and finds a number of men in the cells prisoners, he might let them out if the regiment had gained a good name; the disgrace would be covered by the good name of

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the regiment they belonged to ; and out they would come from the cells. We may take some such illustrations to help us, if we remember that they at best are only partial explanations as to how we can plead the death of CHRIST upon the Cross for our sins. Certain it is that this is not the whole Gospel, as some think, but it is a very important part of the Gospel : it is the beginning of it. You must come as a penitent sinner, and plead the great Atonement. Just as Joseph's brethren held up Joseph's coat to tell the father that Joseph was dead, so we plead His sacrifice in the Holy Communion.

“ Look, FATHER, look on His anointed face,
And only look on us as found in Him.”

And I want to know, before the Mission goes further, whether every one of you has found out his sins, and, without trust in himself at all, has meekly and humbly knelt at the foot of the Cross, and laid his sins at the feet of JESUS, and has accepted the perfect obedience of CHRIST to the death for themselves. If not, do it now ; do not for another day let it be in vain that He has died. Why not fall at the feet of CHRIST, as St. Paul did, and say, “ He loved me and gave Himself for me ” ? St. Paul, with all his pride, was broken by the Cross. Some people say that the Atonement is non-moral. Why, it is the most pure and glorious self-sacrifice you could conceive of. For GOD'S sake, do not let it be in vain for you. It is in vain for you if you go on without bringing your sins to CHRIST and facing them. Bring your sins to CHRIST : then you will spend a happy Easter—“ redeemed, restored, forgiven.”

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(6) One more question : *How are we, then, to be saved by CHRIST ?*—not, remember, saved by His death, but saved by His life. And I do not think I could do better than repeat those five powers of man's nature of which I have already spoken. You may remember that I said we were to be alive to GOD in mind, in heart, in conscience, in spirit, and in will.* Now, I fully believe that those who are saved by CHRIST are those who in these five ways are joined on to CHRIST, and are with Him. He is like a conqueror who, with those who go with him, bursts through the enemy, and comes out on the other side. You have to be with CHRIST if you are to be saved by Him. You cannot be saved by Him and keep apart from Him. And therefore every one of those powers of human nature has to be with CHRIST. Your *mind* must ; you must have the mind of CHRIST, and look at things—as, for instance, at Tottenham—from His point of view. I cannot imagine for a moment that a man or woman here who does not care for the conversion of Tottenham is in a fit state. If you are in a full sense in a Christian state, you have to look at things from the point of view of CHRIST. CHRIST's mind is always scheming for the salvation of the world. And we have to be missionaries in heart and in mind if we are to be with CHRIST. Or take our *conscience*. Our conscience has to be spread out before CHRIST ; we cannot be saved by CHRIST if there is anything that prevents our spreading our conscience out before Him day by day. “ LORD, show me the way that I should walk in ; show me if there is anything wrong in my life, in my friendships, in my business.” Or take the

* See pp. 258 *sqq.*

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heart. Is it likely, is it possible, that you can serve GOD and mammon, that you can have your heart set upon something which is against CHRIST's will and purpose, and yet be saved by Him? I am not putting before you an impossible ideal; you must learn to love what CHRIST loves. "Whatsoever is pure, lovely, and of good report—think on these things," and learn to love them; then your heart will beat with JESUS CHRIST's heart. Or take your spirit. "They took knowledge of them that they had been with JESUS." We must be up in the morning in time to be with JESUS, to learn of Him; we must commune with Him; we must treat Him as a FRIEND all day. And then, lastly, come with the *will*. "LORD, what wilt Thou have me to do?" We cannot be saved by force, as it were. We have to be disciples; we have to follow CHRIST ourselves. If a man or woman does not ask, "What wilt Thou have me to do?" then the will is not converted. Oh, what a happy life it would be if with mind and heart and conscience and will and spirit we were to be with JESUS! Why not? What a happy place Tottenham would be if everybody was like that! If would be a Heaven upon earth. We have got to make it so. We have no sort of right to be content with a low, meagre standard of the place or of ourselves. You are every one of you called to be saints, called to be holy, called to the highest, called to lay your sin at the feet of JESUS, and to rise with Him to newness of life. GOD grant that the thought of what He is and what He has done for us may stir us to be His disciples indeed!

EDMONTON PARISH CHURCH

SUNDAY EVENING

ANSWERS TO QUESTIONS

1. Why did GOD go on creating when the first man and woman proved such a failure? I cannot get over the feeling that everything was predestined, and that we cannot help ourselves.

I have many questions like this. It all comes round to the creation of free-will. Take ourselves: here we are men and women with free-will. No one can save us against our free-will. When GOD made people of free-will, to a certain extent He parted with His power. We are free personal spirits, as GOD is; we are in His image; it is part of the nobility of man's being that he is a free personal spirit. We must remember that if GOD were to force our free-will, He would break His image in us. In spite of man having misused the free-will which He gave him, GOD goes on with His work of love. There is nothing more touching than the patience of GOD shown in the Incarnation. He did not destroy the guilty world; He came down to win the human wills back to Him. He cannot break the will without breaking His image. GOD perseveres in winning back these erring, strained, broken, warped wills of ours. Freely chosen goodness is the only goodness worth having. Therefore our poor friend who writes this misunderstands the whole thing.

2. What is meant by the statement that everyone who prays has the whole of GOD to attend to him? If this is so, is not evil stronger than GOD?

Answers to Questions

When you kneel down, GOD being infinite, you have not got a forty-millionth part of GOD'S attention—it would be an awful thing if that were all we had—but the whole of GOD'S attention. You see, the infinite GOD can be at every place at once, and therefore, when you kneel down, or your child kneels down and prays, there is the whole of GOD to listen. That is what makes prayer such a romance, such a glorious thing. It is such a wicked loss of power and happiness not to pray. GOD is waiting, GOD the FATHER, GOD the SON, and GOD the HOLY GHOST—GOD the FATHER with His hands full of blessing: "Ask, and ye shall receive; knock, and it shall be opened"; GOD the SON praying by our side; GOD the HOLY GHOST praying in us. And yet people do not pray! I have put that before people very often in my Missions, but this writer feels this difficulty—that, if the whole of GOD is at our disposal and we succeed so poorly, does it not seem that evil is stronger than GOD? Yes, if everyone has accepted all the love and power that GOD is willing to give. But they do not ask. GOD is ten thousand times stronger than the Devil. Therefore you need not be afraid of the Devil if you have got GOD on your side. If GOD be for you, who can be against you? The weakest child is omnipotent in the strength of GOD. That is why—

"Satan trembles when he sees
The weakest saint upon his knees."

But it is exactly what we do not do; we do not let GOD come into us like this. If we did, this congregation could arise, and go out in its mighty strength, and make Edmonton in GOD'S strength a Kingdom of GOD.

3. Does our Church teach that saints can hear intercessions from individuals?

That is, of course, what we call a controversial question. I do not allow in this diocese what is called the Invocation of Saints, because it was unknown in the first four centuries of the Church, and even those who do practise it you will find,

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if you read any book on the subject, do not venture to assert that there is any evidence that the saints hear them. What is revealed is this: All worship and all prayer must be founded on revealed fact. It is revealed to us that GOD hears us, and therefore we pray directly to GOD. What is called "comprecation" is quite legitimate. We may pray to GOD that we may have a share in the prayers of the saints here or in Paradise. We believe fully in the Communion of Saints, as I shall show presently more clearly; we believe in this great unseen band of witnesses. But what has been found is that when people began invoking the saints—that is, this or that saint—although they only meant to ask the saints for their prayers, and nothing else (let us be fair; they did not ask for grace) the result has been that gradually their minds—especially in the case of the illiterate and poor—have been drawn away from the central object of worship. That was certainly the case before the Reformation. And therefore the answer to this question is, that prayer should only be made to and through GOD.

4. A Roman Catholic criticises my former reference to Mariolatry.*

Now, it is perfectly true that the *latria* (which is the Greek word for the last half of "Mariolatry") is really an unfair term as applied to those who ask the Virgin Mary for her prayers, because *latria*, or worship, is never given avowedly by anybody to anyone but GOD. Therefore always remember we must not confuse the two things; we must not confuse asking the saints or the Virgin Mary for their prayers with asking for grace and giving them *latria*, or the worship due to GOD. But what we do find is exactly as I have said, and especially in regard to the Blessed Virgin, whom we all reverence in our Church with great honour as the woman who was given the blessedness of bearing the SON of GOD Himself—what we find in countries where this invocation is encouraged

* See p. 80.

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is that she attains a position out of all true proportion in the minds of people. I was told by someone—a very strong English Catholic Churchman—who went to Lourdes, that he was shocked to hear thousands who hour after hour implored the Virgin Mary as if there were no other PERSON to pray to for help. What grieves me also is to see on the Continent pictures of the Virgin Mary over the altars, and at the bottom the words, *Patrona Morientium* (the Patron of the Dying). That is why we hold firm in our Church, giving all the honour due to the Blessed Virgin Mary, but not giving her the undue honour which she herself would be the first to disown.

5. Will you not emphasise the dishonesty of not paying one's bills ?

Quite truly the writer points out how terribly dishonest it is not to pay our bills. The writer here says what I believe to be perfectly true—that poor tradesmen, especially in the suburbs, are sometimes driven to bankruptcy simply because their customers do not pay their bills. I quite agree with the writer that this is a form of dishonesty. I happen to know several in Central London who really, if they had had the money which was owing to them, would have been able to pay their way. Sometimes people put off paying, and do not recognise the dishonesty of it. Some people have to pay by instalments by arrangement, but I am talking of those who order things whether they can pay for them or not.

6. How far may we believe in spiritual healing ?

It is always a good test to ask what you would do yourself if you were ill. I have no doubt as to what I should do. If I was very ill I should send for the best doctor or surgeon, whichever was required, that I knew, and get my parish priest, or some other priest, to come and pray earnestly by my side. I believe that both the doctor and the priest would come from JESUS CHRIST, and that the double work that CHRIST did Himself is shared now, as it were, by the great

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professions. And therefore the teaching of spiritual healing which ignores the learning and the skill of physicians that GOD has enabled them to attain by discovery and experiments and practice, is quite wrong, and is fatally ignoring GOD'S ways of working. On the other hand, it is equally bad to have the clergy banished from the sick-room, as sometimes they are. The real reason for the reaction against medical treatment is that the medical profession have sometimes forgotten that their work is sacred work. "What GOD has joined together let no man put asunder." CHRIST was the Good Physician and the Great Evangelist. You must have them both. In the Lambeth Conference, where we had two hundred and forty Bishops, we laid our fingers on one great defect in our prayers for the sick. We do not deal hopefully enough with them. We ought to go and pray for healing. The Service for the Visitation of the Sick almost encourages us to lie down and die. We want to have more hopeful prayers. Now, in the Supplement to the Prayer-Book, if one is issued, there should be more hopeful prayers for the recovery of the sick, with the laying on of hands in the old way, and, if anyone earnestly desires it, he should be anointed with oil. In individual cases that may be done now where the person earnestly and humbly desires it. While I believe the spiritual healing movement is teaching us many things, I distrust the movement if it is going to cast contempt upon those who go to the physician as if it were a lower thing than going to the LORD.

IX

EDMONTON PARISH CHURCH

SUNDAY EVENING

THE LIFE BEYOND THE GRAVE

“In My FATHER’s house are many mansions ; if it were not so, I would have told you.”—ST. JOHN xiv. 2.

WE have come in the Mission to the fourth revealed secret of GOD ; and how much we need it ! I suppose for every question such I as have just answered I have ten about the other world. Do we live after death ? Have you never felt, when you have looked your last upon some dear one lying dead in front of you, “ Is he alive still ? Does he know me ? Does he remember me ? Shall I see him again ? Will he be the same ? How am I to think of him ? ” All these questions pour in at Mission times. Oh, we do need this secret. The dead look so very dead ; and sometimes six months, five years, afterwards it is worse than at the time—the silence is worse—“ there is no voice, nor any that answers, nor any that regardeth.” And therefore I do feel myself, as one who has a great deal to do with the dying, and with death, and with sorrowful people—one day last week I wrote four letters to four widows who had lost their husbands the day before—I do feel thankful that the great Rescuer of the human race, as He broke

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through all He had to break through to bring us hope, whispered this fourth secret in our ears : " It is true ; I would have told you if it was not. That instinct is not deceiving you, that instinct of immortality in every human heart ; I would have told you if it was. It is all true. ' In My FATHER'S house are many mansions ; if it were not so, I would have told you.' "

Of course we might have guessed a little, if He had not told us. We might have seen and known that a candle does not go out when you have blown it out ; it does not really go out ; it passes into another sphere. Force persists. Scientific people tell us that. And if the candle does not go out, is personality likely to go out ? There was the Bishop of Lincoln—GOD bless him !—writing two days before he died letters of farewell ; quite himself, without much pain at the end, dictating me a beautiful message which I shall treasure all my life—quite himself, the kind, brave, loving heart. Do you suppose he has gone out, that he has ceased to exist ? If the candle does not go out, personality cannot go out. And we are having, further than that, a great deal of help from scientists to-day who do not share all our faith. Sir Oliver Lodge, who does not share the full faith that I believe in myself, is absolutely certain on the ground of science that personality goes on. When we were young men at Oxford we had to believe, as we thought, against the voice of the science of the day ; we were told in those days that nothing was real that you could not see and touch. All that is exploded altogether now, exploded entirely ; and now we are told that if you

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do see a thing it certainly is not real. You young men and women of to-day have most extraordinary help in your belief compared with what we had. We had to hold on tight to our faith apparently against everyone. You have got the world of science on your side to-day ; and professors at the Universities are telling us that the unseen things are the real ones, and that the things that are seen are the temporal ones.

Still, when you have said all that, and have put together partial guesses at truth and the instinct of immortality in the breast of everybody—when you have done all that, I could not go to my dying boys and have them look into my face and say, “ Bishop, would you mind telling me where I am going to ? ” unless I had something more. How many I have had ask me that question ! If I had nothing but these guesses and deductions from science to rest upon, I could not look those boys in the face as I can now, and say, “ Yes, my boys, I will : In your FATHER’S house there are many mansions ; and the SON of GOD came to tell you. He broke through all the ranks of His enemies, and came to His dying people to tell them of an undying hope, just as Pheidippides, the runner of Greece, broke into the streets of Athens, saying, ‘ Rejoice, we have conquered ! ’ Just as the strong men who fetched the water from the well of Bethlehem, so our Rescuer comes with the glorious news. He brings the water from Bethlehem to the thirsty lips of His people.”

“ Far out of sight while shadow still enfolds us,
Lies the far country where our hearts abide ;
And of its joys is none more wondrous told us
Than these few words, ‘ We shall be satisfied. ’ ”

The Life Beyond the Grave

Now, as I think over with you what the good news means—when you have first received it, it almost paralyses you by its glory—but when you quietly think it over, and see what the secret means to you, I think you will find it means five things.

(1) First, of course, there is this happy land, this place of peace beyond the veil. That is the first thing. (2) Then, secondly, we shall be the same in the other world : five minutes after death you will be exactly the same person as five minutes before. As a matter of fact, death makes no difference whatever to the person. Of course, that has a very warning side as well as a very encouraging side. There may be among you young men, young women, old men, or old women, who may be going on all the time in a careless, thoughtless way, thinking that death is going to change them. The real terror of death is that it does not change us at all. If five minutes after death you are the same as five minutes before, you are living in a fool's paradise if you think that death is going to change you from a sinner into a saint. That is the awful mistake of the suicide. There is nothing more pathetic than to think of poor, ignorant boys and girls drowning themselves, as if they were going to get out of their sorrows that way. The awful mistake is that, having tried to forget through life, the suicide wakes up after death alive—alive with a murder on his soul. Even if it was not so, suicide would be a great cowardice.

“ When all the blandishments of life are gone,
The coward slinks to death, the brave live on,”

said Addison. But when we remember that five minutes after death we remain the same as in life,

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we see that that poor suicide has made the most awful blunder, to say nothing else, of his whole life. And therefore I do implore you to remember that death will not change you. You have got to be changed before death—"He that is holy, let him be holy still; and he that is filthy, let him be filthy still." We make the greatest possible mistake about death if we think it is going to change us from a sinner into a saint. But, on the other hand, what a comfort to know that our dear friend is the same on the other side—still loving us, still caring for us, still praying for us, still the same to us. It is very comforting. I was reading a book while I was waiting between the services, called "Mutual Recognition after Death," and the more you think of it the more you see how the Bible teaches that. Our LORD was recognised when He was changed, and yet the same. Elijah and Moses on the Mount of Transfiguration were recognised. And although we cannot ourselves describe or picture to ourselves a disembodied spirit or the spiritual body of which St. Paul speaks, yet it is a comfort, it will be a comfort to you all—you all have lost someone you love—to know that though they are transfigured, they will be still the same when you see them again, and your hearts will rejoice; and they are not lost for ever.

(3) Thirdly, as we turn over the secret, we become certain that in that world beyond the grave there will be a growth in character. Many people find this a real difficulty. They say, "Well, I knew So-and-so. He was not very good and he was not very bad. Is he fit at once to go and join with the saints and the angels in Paradise?" Your conscience says:

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“I do not think so. I do not feel myself ready. If I were to die to-night, I feel I might be redeemed, restored, forgiven, but I feel I want a great deal of preparation to be ready to live for ever in the presence of GOD and all the holy angels, among the holy saints.” And that is the truth underlying what is taught under the name of Purgatory. When you hear teaching about the cleansing fires, it is to meet the obvious difficulty that our friends did not seem ready, and we do not feel ready. But there is another place which makes people grow better than the fire spoken of as Purgatory, and that is the glorious sunshine of Paradise. I fully believe that your little child or your friend is growing. We do not stop growing; if we stop growing we stop living. What I believe is that in the sunny land of Paradise we go on at the feet of JESUS growing in grace, growing in character, and getting more and more fit to spend eternity in Heaven. You will find that the Bible takes no notice of death at all; but what the Bible speaks of persistently is a great day that is coming, and the saints under the altar cry, “How long?” They, too, the saints in Paradise, are looking for the great day. And therefore the third part of our secret, and a very comforting one, is that, if we die “redeemed, restored, forgiven,” we grow in sunny Paradise—

“FATHER, in Thy gracious keeping
Leave we now our dear ones sleeping”

—and that there will be glorious growth in grace, in purity and holiness, passing on into the life beyond the grave.

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(4) And then, fourthly, it is to be done in the presence of CHRIST. "It is better," said St. Paul, "to depart and be with CHRIST—far better." He did not seem to mind dying at all. The Bishop of Lincoln clearly, from his farewell letter, preferred to die, if it was GOD'S will, rather than have the difficult choice of resignation. He could not make up his mind whether it was right to resign and leave his people, and was grateful to GOD for relieving him from his difficulty and calling him away. When a friend of mine, quite a young man, about thirty, a fellow-curate of mine in my first curacy—or, rather, in the next parish to where I was working—was told he was going to die, he simply said, "Then I shall see CHRIST." He was quite ready. And it certainly is a fact, as far as I can understand the secret—and I am just interpreting it to you as well as I can—that the first PERSON we shall see in the other world is JESUS CHRIST Himself. Do remember that—JESUS CHRIST with the marks of the Cross in His Hands and Feet. Remember that, those of you who are thinking nothing about what He has done, and who spend Good Friday in mere amusement. The PERSON you will see probably five minutes after death is your SAVIOUR, with the marks of the Cross in His Hands and His Feet ; and He will say : " How did My death affect you ? This have I done for thee ; what hast thou done for Me ?" It would be awful to have to say, " Nothing !" It would be awful to have trodden underfoot the SON of GOD, and put Him to an open shame—awful to have misled some of His little ones that believe in Him. He said Himself : " It were

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better that a millstone were hanged about his neck and he were cast into the depths of the sea." Remember now that probable sight after death.

(5) And then, fifthly, because otherwise it might seem that we still had the old struggle and the old temptation, I believe it is true to say that in that happy land, *not* "far, far away"*—I do not believe it is far, far away: I believe the happy land is nearer than we think: we cannot see it because it is behind the veil—in that land, that happy land, there will be no more trials and no more pain, no more sorrow, no more temptation at all.

And therefore you have the fourth secret of the Mission: "In My FATHER'S house are many abiding-places, and if it were not so I would have told you."

Now, the question is, How is this secret affecting you? What effect has it had on you, my brother, or you, my sister? There is no good in coming here, singing pretty hymns, and going away. The question is this: What effect has this revealed secret of GOD, which has been brought to us through the ranks of the enemy by our Rescuer, had on your life and mine?

(1) First of all, do we believe it? Well, it is a great responsibility to disbelieve the SON of GOD. I should be very sorry to take the responsibility of saying I know better than ONE Who has been there. The SON of GOD, Who came from His FATHER'S house, might be expected to know what was there. And therefore, if there are any of you who have kept away from prayer and church, and are living a godless life from want of belief, just think of

* This was in allusion to a hymn which had been sung.

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the responsibility it is to give the lie to the SON of GOD.

(2) But I do not believe there are many who in their heart of hearts disbelieve these things. I believe it is much more likely that there may be some who, what with the rush of life, and what with the sceptical suggestions of their friends and the temptations which have dragged them down, are forgetting all about them. Are you one of these? I wish I could speak to you one by one, you who are forgetting all about the other life. If some of you spoke the truth, you would have to admit, would you not, that you are living on exactly as if you were going to live here for ever? Well, for GOD'S sake, let this message of the Mission speak to you in time. It is perfect madness spending what is really a day of life as if it was eternity. Eternity is eternity, and what shall it profit a man if he gain this little bauble which we call the world, and lose his own life? It is like a child spending in one day everything, forgetting all the long, long life there is to come afterwards; like the spendthrift, who in one day will spend the whole of the family fortune, and be a pauper for the rest of his days. You are only here for a few passing years. In a moment you get a chill, or meet with an accident, and you pass into the other world. Every eight minutes, day and night, in London, someone passes into the other world. You might very easily be the next, or I might. And therefore it is absolute madness to go on forgetting, and I hope you will go home, or wait quietly in this church, and ask yourself the question, "Am I ready? What would happen if I

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died to-night ? Should I go to this happy land ? Am I the least fit for it ? Do I deserve to go there ?”

(3) Then, thirdly, Am I fearing it ? Let us be perfectly frank. We do well to fear death, if we have unrepented sin on our hearts and consciences. It is an awful thing to fall into the hands of the living GOD, to face the SAVIOUR of the world, and not have confessed, admitted, and forsaken the sins against Him. But He is very merciful—“Come ye sinners, poor and needy,” is His invitation. What He longs for you to do is to make yourself ready now. He does not want you to be unready. He has sent this Mission in love and mercy to beg you to be prepared in time. He does not want to have to judge you ; He wants to find you saved, redeemed, restored, forgiven. Oh, start at once. Do not for a single moment put the thought aside. The moment you get outside the church the Devil will pluck away the seed in your hearts if he can ; he always tries. But before he does so, ask yourself, “Am I ready ? I may be called away to-morrow.” Prepare yourself, and if, when you have prepared and are forgiven, you keep in a state of grace and are doing your best, you need not be afraid of death. Why through fear of death be all your lifetime subject to bondage ? There are no terrors in death now that CHRIST has taken away the sting of death. You do not find that those who die believing die miserable. I have never been with any people when they died who have been afraid of death, when it came to the point. When you are afraid of death, it means that, as a rule, you are not going to die. Death is not a sign of GOD’S wrath ; it is a sign

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of GOD'S love ; it is an arrangement by which souls pass from one House of GOD to another. You need not be at all afraid. "Though I pass through the valley of the shadow of death, I will fear no evil, for Thou art with me."

(4) That brings us to the preparation. How are we to prepare to be ready to be called at any moment through death into the other world ? Well, we must face the past. I do want you to go down on your knees and look into that past. I was with a soul this morning, talking about doubts and perplexities and intellectual difficulties. I soon found something else was wanted. What was the matter was not intellectual perplexities, but moral difficulties. There was something on the conscience, something in the past, which was at the bottom of the miserable restlessness and prayerlessness. Perhaps some of you argue about the possibilities of miracles, for instance ; but what is wanted is the moral facing of the life. Are you fit to be called away ? A young subaltern was fond of speaking about the mistakes of Moses. His Colonel could always tell what was the matter, and asked, "Where were you, sir, last night ?" That was at the bottom of the mistakes of Moses. Therefore I do ask you, in all love, to face the past. Between now and Wednesday night get a quiet moment or two ; take the Commandments ; look at your past—your boyhood, your youth, your girlhood up to married life ; then your married life. Write down where you have gone against the will and Commandments of GOD—write it down, and then go into church or into your room, and tell out those things to GOD in honest and

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earnest confession to GOD. Do not say, "I am a sinner," as a mere matter of form ; but when you say, "I have done that and that," then you begin to know you are a sinner. And if you cannot by yourself, then ask one of the clergy to help you in a proper way. But either by yourself or with help, be straight with GOD. Then the glorious Gospel comes, then the miracle comes in : you lay your sins at the foot of the Cross, and have peace with GOD through JESUS CHRIST our LORD. And if you saw the difference—as I did yesterday, when someone told out an awful past in my presence—in the face of the person on coming in and on going out, you would not hesitate for a moment to make your peace with GOD.

And then, when you have got the forgiveness, that is only the beginning of preparation for the other world. You have to practise the tunes for the heavenly choir. You must come to church to attune your spirit to the worship of Heaven. Take a man who had never been inside a church, and put him into the choir of Heaven—would he be at home ? Make a resolution always to go to church to train yourself for the other world. I remember a terrible story I used to hear in the old days of mission-work of a man who dreamed he found himself in a beautiful choir where there was lovely music, but he could not join. "I cannot tread those measures, I cannot sing those songs." He did not know the tune. It was a parable of the misery of a man taken straight out of a godless life into the sweet society of beautiful music of the heavenly spheres. Prepare yourself by work. In the other

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world the blessed angels always do GOD'S service in Heaven. And the saints are not idle. Their rest is not only worship, but service. We need not picture a state of doing nothing for ever and ever as someone imagined the other world was. We cannot imagine Archbishop Temple doing nothing—that eager, energetic, impetuous spirit finds its glorious rest, no doubt, in service as well as worship. JESUS, Who knows human nature so well, has something in the other world that human nature can enjoy ; you may be quite certain of that.

Then preparation by Communion. We must never excommunicate ourselves. Do you say, "I am not fit to be a communicant"? Some of the men converted in the Mission last year are most earnest communicants to-day, because they did not shut themselves out. If you are not fit for Communion on earth, you are not fit for Heaven. And unless we give up our hope of Heaven, we have no right to give up our hope of being an earnest communicant on earth.

So by service, by confession, by amendment of life, by worship, by prayer, by work and service, let us prepare ourselves for that other world ; and then, when the call comes, we ought not to be frightened. We ought to be always ready to pass quite brightly and quite cheerfully from GOD'S presence here to GOD'S nearer presence there, and take our part and our place in the realms of the blessed for ever.

EDMONTON PARISH CHURCH

WEDNESDAY EVENING

ANSWERS TO QUESTIONS

1. I have read and thought that GOD dwells in changeless bliss, and that all CHRIST'S sufferings were over when He commended His Spirit into His FATHER'S hands. Have we, then, to try and be sorry for a sin that may have grieved Him nineteen hundred years ago?

I see the point of this difficulty—that if you were to stir yourself up, as the writer would say, to penitence because nineteen hundred years ago you hurt CHRIST on the Cross, it would be a hard thing to do. If He is grieved now, how can one say His sufferings were over at the end of the Crucifixion? Of course, you may say, that is not a great difficulty, but I should like to try to remove it. The answer is quite clear: His physical sufferings were over. There will never be another Incarnation, another Agony and Bloody Sweat, another Good Friday; and we do well to remember that, because there are some people who seem to be waiting for another Incarnation, another Agony and Bloody Sweat, another Good Friday. It will never happen again. But, on the other hand, His heart is as loving as ever; He is still alive. We have been praying together, and where two or three are gathered together in His Name, there He is in the midst of them. He is, then, alive in the midst of us. We must not imagine that we are not grieving Him now by our sin. Of course we are. His heart is the same. That is what we are warned against—"trampling underfoot the SON of GOD, and putting Him to an open shame." And if you want to feel sorry for your sins, your shortcomings,

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you must remember there is One in the midst Who knows us one by one, as a SAVIOUR, as a living PERSON, and that we disappoint and grieve Him every time we do wrong. If that is true, we understand what another writer means by saying* that if we really felt our sins more, if we felt sin as sin, if we felt what sin was against—the love of GOD in CHRIST—our sins would be more intolerable than they are. Therefore the more we believe in the love of GOD, the more contrite we are for our sins against Him.

2. If GOD wills all men to be saved, and if it is true that GOD would not force anyone's free-will, and if there is any man here, for instance, who, after hearing the Mission message, wills not to be saved, wills not to come to GOD, is not that man's will stronger than GOD'S will?

I do not deny for a moment that when GOD made us people of free-will—that is, in His image—He to a certain extent did part with His omnipotence. If you are going to argue that, because GOD is omnipotent, therefore He can make everybody do His will, whether they want to or not, you must remember that GOD is bound by His own conditions, and the only goodness worth having is freely chosen goodness; and if you choose to set up your will against GOD'S, you can, as it were, defeat GOD'S purpose with regard to you, because He will not force your will and break His image in you. And that is the awful other side to the nobility and dignity of mankind: in one sense you can put your puny will, as it seems, against GOD'S will, and you can defeat GOD'S purpose for you. But what we have the Mission for is to show the loving FATHER coming out to meet you, that you may receive the FATHER'S kiss and be swept into the true happiness of the life which is being driven by the SPIRIT down the track of the will of GOD. Only those who are so are the really happy people in the world.

* The allusion was to an answer to the question, "In what sense the burden of our sins was intolerable."

Answers to Questions

3. Will the soul of a child in Paradise be able to understand the deeper mysteries of GOD which we cannot? or do you think it is GOD'S will that the soul of a child should still remain as a child, or will the child's knowledge be as full as that of an older person?

I am going to speak about that presently a little more in detail, but the answer is that that child, of course, will live and grow in Paradise as it would have lived and grown on earth; that the child which is born a child here, and is taken, perhaps, out of the misery of this sinful world to be in that happy land of Paradise at JESUS' feet, will grow and grow, and yet you will find your child still your child. You would not have your child not grow, if it had remained on earth. Therefore you will find the child growing in knowledge of GOD at the feet of JESUS in Paradise. We are told to be converted and to "become as little children." Therefore, your little child will be learning there, as it would have learnt here, but in a clearer atmosphere.

4. Should one who has been more or less a thief all his life, and has been brought to repentance, go on making restitution?

Now, I always feel myself that conscience causes you to wish to make restitution of anything which has been wrongfully done in the past, whether it is a lie to untell or a malicious thing done to somebody that you must undo. Wherever there is anything of that kind to be restored, I always say in my Missions that you should gradually restore it, and if you cannot restore to the actual person, you should make restitution in some other way. In regard to a soldier who had sinned grievously against the Seventh Commandment, I made him subscribe to a Rescue Society as an act of amendment. He cannot undo the wrong which he has done to the actual person, but he must seek to undo it by an act of amendment or restitution. Therefore, the more you think of it, the more you see that, as far as possible, you

Answers to Questions

should go on restoring whatever you have wrongfully taken, and, if possible, to the person from whom it has been taken.

5. Why do we believe in the Virgin Birth of CHRIST ?

In regard to this, I must refer to other books, because the question is too long to deal with now in detail. I dealt with this subject in "*Joy in GOD*,"* and if you can get the book, you will find in it a short instruction which I gave on the Virgin Birth. But what would be better would be to get a book on the subject, like Canon Randolph's small volume. There you will see why we hold to the Virgin Birth as an integral part of the faith. There is an attempt being made now to put aside the Virgin Birth of our LORD as if it were not an integral part of the faith. But it has stood in the Creed from the beginning of the Church's history. I cannot argue the truth of it now. If people say, "What does it matter?" it matters a great deal, because in the Virgin Birth of our LORD the old entail of sin was broken, and therefore we get a new humanity, a new creation. A new Adam was born, and it is that new Adam received within us that gives us a new start, a new spring, to battle with our old Adam.

6. Will you explain the difficulties in the first two chapters of Genesis ?

You will find this dealt with in a little book on "*Old Testament Difficulties and New Testament Difficulties*," which I published in Bethnal Green, and is sold now by the S.P.C.K. at sixpence. You will there find such difficulties dealt with as the days of creation and Cain's wife, and the other things which I believe people are still talking about in discussions in the open air as objections against Christianity. They are all dealt with there one by one. Of course, the days spoken of in Genesis were not days as we understand days, but æons of time.

* Wells Gardner, Darton and Co., Ltd.

Answers to Questions

7. If our loved ones are in Heaven, and know all we do and what happens to us, how can they have perfect happiness?

I believe that they look at everything from CHRIST's point of view. For instance, supposing someone here was going wrong, and had to suffer a terrible trial or calumny, in order to bring him straight, you may say, How could your father or mother in Heaven or in Paradise bear seeing their child in trouble? But they know what it is going to do for them; they know what the outcome of it will be. If you think that they are looking at everything from CHRIST's point of view, that CHRIST loves you better even than your father or mother, then you will understand how it is they can bear the knowledge if they have it, and still be happy.

8. Should those who are not total abstainers help in Band of Hope work?

Yes, certainly. As an old total abstainer, as I have been for a long time, I am anxious that those who are not total abstainers shall be welcomed in doing such work as that of the Church of England Temperance Society. We are glad to get help from all people of goodwill.

9. Should a son who has an offer of a five years' course at a theological college, but who by going would leave his mother for a time rather poorer—should he go, feeling a vocation for the ministry as he does, or give up the ministry to stay and help his mother?

This is a practical question. As far as I can answer, without knowing the whole facts of the case, my advice would be that, if the mother can get on for those five years without her son, he will be afterwards in a position good enough to help her more in the years to come than he would if he did not go. It seems to me that it is too good a chance to be lost, and that it is a very serious thing to give up a clear vocation for the ministry. It seems to me that some of

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those texts about "hating father and mother" come in there. But, of course, I could not answer the question in the abstract unless I knew the whole facts of the case.

10. How far is it right to take exercise on Sunday?

I think that a form of exercise, especially for those who are hard at work during the week, is allowable. But these four principles or rules should be observed: The exercise should not interfere with your attendance at church; it should not cause labour to others; it should not interfere with others going to church; and it should not be inconsistent with the character of Sunday.

11. It is customary for the men of this district to hold a football match on Good Friday in aid of an orphanage: is that right or wrong?

This is a difficult question which is agitating a good many working men. Well, now, I do myself feel strongly—because it is held by many that the end justifies the means—that we must make a real effort in the Church to get a better observance of Good Friday all through the place. And if it is said that it is impossible to hold the match on any other day, I should think that is doubtful. Where there is a will there is a way. I could not myself see that the end justifies the means. I do not say it could be changed in a moment or two. But I think we must get a totally different observance of Good Friday throughout the Church, and, with a little thought and care, the holding a football match or concert for that most excellent object might be arranged for another day.

12. How can we believe in the goodness of GOD when He allows little children to be ill-treated by wicked men—and so on?

Now, this is a question that touches one of the great mysteries of life, but I think there is only one answer. It is all part of a great scheme that the sins of the fathers are

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visited on the children ; that the wickedness of the wicked man who has misused his free-will is not interfered with at the time, even when he injures others, but that GOD has chosen that we shall be in one another's hands for good or for evil. If you come to think of it, if we were not bound together by these ligaments and ties, CHRIST could not have saved us. This is an important thing to remember. Unless we were a family connected with one another, CHRIST's glorious death and life would not have been able to save us. If you were to argue that everyone must stand by himself on a platform in a state of perfect individualism then you have got to save yourself. What we seem to see is this : that just as mischief goes through the body of the family, so good flows through the family ; and it was because CHRIST saw the corrupting influence in the human family that He came down and made Himself head of it, and thus through the ligaments and connecting-links sprang a new life. Therefore we have to face the other side. When you go into a children's hospital, like that in Great Ormond Street, and see ward after ward of children suffering from disease which they have inherited from others, it is an awful thing. You must remember that, if GOD allows this, on the other hand, He used that very fact of mutual interdependence that He might thereby save us ; and we should therefore help one another. And, then, we have to remember that the whole Christian Church has, as a loving society, to walk shoulder to shoulder, and guard these little ones. These men must be punished, and our business is to make life a hell to them till they repent. I would harry some of these men and women out of London. And if the Christian Church rose to what was said to the men on Sunday afternoon,* if they would bind themselves to destroy the works of the Devil, we should get rid of a great deal of the mischief. We want more moral courage and co-operation in our Christian work in fighting evil.

* See pp. 272 *sqq.*

Answers to Questions

13. A poor soul in terrible doubt and perplexity asks: if there is a **PERSON** behind the veil—which is the first mystery.

Well, I cannot go over everything again, however anxious I am to help everybody ; I would only say : You ask yourself—could the order of the world come unless there was a mind behind the veil ? When you read a play of Shakespeare, you observe there is a mind at work in it. A box of letters could not throw themselves together to produce a play, because we see the work of a mind in the play. And, then, you do know the difference between right and wrong. You could never have known it unless a **PERSON** had made you and put in you the knowledge of the difference between right and wrong. Therefore He is a righteous **PERSON**, or He would not have done it. Again, He is a loving **PERSON**, or He would never have died for us. “ And thou must love Me, Who hast died for thee.” If you look at the opening addresses of the Mission on “ Why we believe in a **PERSON** behind the veil,” you will find the answer in full, which I can only sketch now.

14. May I tell a lie ? If I do I am in constant fear of having to tell others to back it up.

This is a question from one who is in a most difficult position, but it is impossible that lies can lead to happiness. There is only one father of lies, and he is the Devil. I do beseech you, be straight and honest, however difficult it is. You will not repent of doing so, and you will bless this Mission if you are resolved never to tell a lie again. There is nothing to be ashamed of in the misfortune that has fallen upon you. You have to bear it as a child of **GOD**, and **GOD** will not allow it to affect you or hurt your life at all.

15. How could the **SAVIOUR** and the thief on the Cross have talked so calmly to one another in their awful agony which they must have been suffering ?

Answers to Questions

I think you are misunderstanding the New Testament. It is never said that they talked calmly to one another. Instead of uttering, as many of the crucified did in those days, the most awful blasphemy and abuse to those around (the crosses were not high up, they were low down ; that was what made our SAVIOUR'S sufferings worse), they merely spoke to one another, and our LORD'S were the beautiful sayings which we shall think of on Good Friday ; and, in spite of the agony, our SAVIOUR showed wonderful self-control and calmness, and the repentant thief had the courage to own before all the others his King, Who was being crucified in front of him. No wonder he was admitted to Paradise, and now is there, redeemed, restored, forgiven.

X

EDMONTON PARISH CHURCH

WEDNESDAY EVENING

THE LIFE HERE A PREPARATION FOR THE LIFE BEYOND

I AM going to call this instruction "The Life Here a Preparation for the Life Beyond." I want to have no sort of unreality about it. I do not want you to imagine, when we sing that hymn, "What will it be to be there?" that there need be any unreality in looking forward to that time—which is perhaps not so long for some of us; but, on the other hand, I do not want you who are leading a happy life here to want to die. And therefore do not imagine for a moment that religion teaches that you should want to do so. I had two friends of my own age who have died since Christmas. The wife of one said a beautiful thing in her letter in answer to my letter to her: "He lived in the sunshine and he died in the sunshine." Now, that is exactly what it ought to be. We are meant to live in the sunshine and die in the sunshine. And therefore because I am going to speak about what the other life is, and how this life is to be a preparation for it, let me at once say, especially to the young and happy, Be happy and enjoy life. Do not imagine religion

The Life Here a Preparation for the Life Beyond

teaches you to want to die. Only live that life in the light of what I am going to say now.

I. What is there about this life in the world to come, which comes after this, and compared with which this life is a mere moment of time? As one moment of the day is to the whole of your life on earth, so the whole of your life here is compared with "for ever and for ever." Just think what "for ever" means.

"For ever with the LORD :"

["Amen, so let it be."]

What do we know about that life? I think we know four things, and you will see that these four things have a very important bearing upon the life here.

(1) First of all, it must be a *human life*—that is to say, it must be a life that men and women will enjoy. Why am I so certain about that? Because JESUS was Himself truly man. He has prepared it all and got it ready. Do you not remember our text: "In My FATHER's house are many mansions; if it were not so, I would have told you"? We saw what a difference that made when the dying boy looked up in my face and said: "Bishop, can you tell me where I am going?" And I said that the instincts of immortality and the guesses of science were as nothing unless I could say, "Yes, in my FATHER's house are many mansions; if it were not so, I would have told you." The PERSON Who said that came from Heaven; and therefore I say it must be a human life, a life that men and women can enjoy. I am perfectly certain that the reason so many are afraid of death—and, if they really speak the truth, do not look forward at all to the life of the world to come—

The Life Here a Preparation for the Life Beyond

is that we have a false idea of what that life is. But CHRIST knows what we enjoy ; He knows perfectly what is in man. GOD knows : He made man. And if it is a human life, then I think you will find three things follow. (a) First, our old friendships and old loves, where they are pure and true, go on. Do you not remember those beautiful lines of Southey ?—

“ They sin who tell us love can die ;
With life all other passions fly ;
All others are but vanity.
In Heaven ambition cannot dwell,
Nor avarice in the vaults of Hell ;
On earth these passions of the earth,
They perish where they have their birth ;
But love is indestructible :
Its holy flame for ever burneth,
From Heaven it came, to Heaven returneth.
Full oft on earth a troubled guest,
At times deceived, at times oppressed,
In Heaven it finds its perfect rest.
It soweth here in time and care,
But the harvest-time of love is there.”*

Does not that exactly express the first consequence of the other life being human ? That is the joy of loving home ties, that is the joy of friendship between man and man, between man and woman, and between woman and woman ; that is the joy of children clustering round your knee—*that it goes on*. Do not you remember that on the Cross, among CHRIST's other words, He spoke to His own mother ? And, therefore, be sure that the friendships of life go on in the other world.

*“ Curse of Kehama ” (Southey).

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(b) And the second consequence of its being a human life is that we shall know one another. Read a little book which is called "Mutual Recognition after Death." In Scripture it is revealed to us that those who know each other here will know each other there.

(c) And, thirdly, there will be scope for all human faculties. I am putting this as shortly as I can, just giving you an outline of what we believe to be true. You do not suppose that Archbishop Temple, that most strenuous, energetic worker, is doing nothing for ever and ever? Do you suppose he would enjoy it? Not at all. The rest that is spoken of in the other world is the rest of happy activity, with every faculty trained here used there in loving and perfect service. We are told of the angels that each one had six wings: "With twain he covered his face"—adoration; "with twain he covered his feet"—self-abasement; "with twain he did fly"—activity. I believe that the first thing we can feel certain about the life of the world to come, to which we may be called at any moment—and I am talking of those who are doing their best to lead a good life, to be ready for the life of the world to come—is that it is a human life, that friendships go on; that there will be mutual recognition, and that every faculty trained here is used there. When some poor person who perhaps has lain twenty years on her back is called away, is it not likely that the long patience wrought into her here will be used in some service in the world to come? When a young man dies in the prime of life, we just look upon him as promoted. When General French was taken out of Ladysmith they

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thought it was dead loss to them, but he was wanted to relieve Kimberley ; and when someone is removed here, he is wanted to do something in the other world.

(2) And then, secondly, although it is a human life, *it is fitted for human life at its best*. Human life we see here is mixed up with much dross. You even hear people say in excusing some sin of the flesh, "After all, it is only human nature." That is absolutely a misuse of the term. It is animal nature, not human nature ; you might rather say that the man had become an animal. Human nature is a noble thing, human nature rises above these things, and if you think of the life of the world to come being fitted to human nature, you must think of the glorious things of human nature—the nobility of a good man, the trust of a good woman, the purity of a little child. The life of the world to come, I repeat, is fitted for human nature at its best. Let me show the consequences of that for a moment. There are some who think that anybody can go to Heaven ; there may be some among you who imagine that GOD can change the life in the world to come to suit our tastes. But can GOD do it ? If you took a man who had spent all his days in debauchery to Heaven, he would hate it. It would not be Heaven to him at all. Heaven and Hell depend so much upon our tastes and our characters. I remember a beautiful thought in a poem by Mrs. Liddell. Two souls received the same sentence, "Go, thou, and serve." The one with eyes of rapture and radiant face, answers "Heaven"—the sentence was Heaven to that soul. The same sentence in other words was

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given to the other soul : " Go, thou, and serve." In response there was a glowering, sullen look, and that soul exclaimed " Hell !" The same thing was Heaven to one and Hell to the other. And thus you see there are certain laws of character which God cannot alter, because He is working by those laws in dealing with us. If, then, I am addressing any of you here who by the fact of coming here at all show that you have not given up all idea of being religious, but who have not thought much about Heaven and Hell, I would say this to you with all love : You carry your own Heaven and your own Hell with you. Heaven is character, Hell is character, and it is impossible for you to enter that holy, pure place, among the loving and the pure and the noble, if you are impure and ignoble. Even GOD cannot admit you unless you co-operate with Him in casting the evil out, in trampling your bad animal nature underfoot, and developing the noble human nature within. GOD could not take you in your present state and put you at once in Paradise. If you come to think of it, it would spoil the atmosphere of Paradise if there was hate or lust or uncleanness in the place in which nothing unclean may enter.

(3) Then, thirdly, this other life is always represented to us as a life of co-operation under the picture of a city—the city of the New Jerusalem. We are to work together there, to co-operate each with his own gifts in the beautiful work to be done. It is a Divine society, a Divine-human society in the other world. It is the life of a city or society, not the life of isolated individuals who do not know or care about one another.

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(4) The fourth thing is : *it is lived in the presence of JESUS CHRIST Himself*. I have already quoted what my fellow-curate in my first curacy said when he was told he had to die at the age of thirty. He left me a message—I was away on my holiday at the time—to come and bury him, which I did. The first thing he said when he was told he would have to die was : “Then I shall see JESUS.” The fourth revealed fact, then, about this other life is that it is to be with CHRIST. “It is better to depart and be with CHRIST,” St. Paul says, “which is far better.” Of course, he was an old man when he said that. He believed it was revealed to him that, although this life of Christian work was happy, that other life was far, far better. He believed that we pass into the presence of JESUS CHRIST. If so, we shall see Him there with the marks of the Cross on His hands and His feet. We shall see Him Whom, not having seen, we love.

II. We seem to know, then, these truths about the life of the world to come : it is a human life ; it is human life at its best ; it is the life of a society ; and it is lived in the presence of JESUS CHRIST. Do you not see what a tremendous bearing this has on the life of every day and every moment that is passing here ? Am I not right, then, to come round in a Mission, as your Bishop, to ask you : Are you thinking about what effect your life here would have on the life to come ? Do you remember that in a moment the call may come, and you may go into the other world ? It is surely madness to live on as if it were not going to happen. The thought of it need not have a depressing effect, but it ought to have four consequences on the life here.

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(1) First, we must ask ourselves, Am I shaping and moulding my life here in relation to what is going to happen afterwards? How can I spend my life so that it may have an effect and be seen in its results in the life beyond? Do you remember in Browning the difference Lazarus felt when he came back to life? The little things that he thought so important now, other people still thought unimportant; but he saw the importance of them because they affected the life beyond the grave. Now look at your life, especially you young men and women. How are you going to spend that life? You will want in the other world to have spent it in something lasting. That is why the life of the ministry is such a splendid thing, however imperfectly you may be living it; you are always working on character, and character is the one thing that lasts into the other world. And so I ought to feel myself distressed in spending my life on anything that will not last into the other world. Do, then, spend your life on something which will last into the other world, because this life is very short compared to that.

(2) Secondly, if the life beyond is only for human life at its best, then what a work of purification and transforming must be going on! We must get rid of the dead ashes of old sins first of all—yes, get rid of them altogether. You cannot get on without that. Examine yourselves; think of your own lives. But you do not need perpetually to dwell on your past sins. When you have confessed them to GOD and repented, leave them. If you have not done that, do not let the Mission pass without facing the past. One by one go through the Commandments and

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check your life by them, either by yourself or with the help of one of the clergy, and then leave them alone and go forth into your new life.

Then, what a transformation of character must go on! And here we touch the fifth mystery, which I shall deal with more fully later—the transforming power of grace: how the selfish can be changed into the unselfish, how the impure can be changed into the pure, how the ignoble and mean may be made noble and true. Ah! there must be a wonderful work of transformation. And that is why we want prayer and Sacrament, because they are the two chief means of grace by which transforming grace changes you. If you do not prepare yourself for the Holy Communion here, how are you going to prepare yourself for Heaven? Begin, then, this purification of the past and the transforming of the present, and get ready for the inheritance of the saints in light.

(3) Then, thirdly, are you preparing for the life of the city, for the Divine society where all work in harmony? What about jealousy among our workers? What about people working together in parishes in a kind of individualistic selfishness? Our home life and our Church life are meant to be a great education for this life of a harmonious Divine society. We must be ready to work together here if we are to work together there. Therefore make this life a life of preparation for the glorious city where all live in harmony.

(4) Lastly, are you ready for the immediate presence of your LORD? Are you ready for the sight of the King in His beauty? Are you ready to live the rest of your days, all the days of eternity, in the presence

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of JESUS CHRIST? It means preparation here, it means making Him the Friend of every day. It means spending your life in His presence. And then, when you are called at Death, it is the MASTER that calleth for you. That is what one felt about the Bishop of Lincoln. Death meant to him the MASTER coming. Two other friends of mine have died since Christmas. Although they did not know each other—one was a layman and the other a clergyman, both very good men—it is curious that the last thing the clergyman said was, “Magnificent, magnificent, magnificent!” while the layman said, “How splendid!” Whether it was that they caught just before they died some glimpse into the other world, some sight of the King in His beauty, I cannot tell, but that is what they said. And we must make such a preparation by walking with GOD here, and making JESUS our Companion in life, that when we die we, too, shall say “How splendid!”

ENFIELD PARISH CHURCH

SUNDAY EVENING

ANSWERS TO QUESTIONS

1. In my own immediate surroundings, on several occasions, I have found people who do not believe in eternal punishment, the argument being: "How can a merciful GOD condemn anyone to eternal punishment?" How can I refute them?

This is one of the questions I am asked in every Mission every year, generally three or four times, and therefore I want to make quite plain a few very important points with regard to this subject, which, quite evidently, is tremendously on the minds of men and women. To illustrate this, about twenty years ago, when I first came to East London, I offered to lecture to five hundred working men on any subject they chose, and, without exception, they all chose the subject of eternal punishment. Now, the points to be remembered about it are these: First, that the strongest language used about the punishment of sin is used by our LORD Himself. I say that, because there is a good deal of tendency to make out that the Church has invented in after ages stronger language than our LORD used Himself. The real difficulty is not about Church formularies, although there are one or two sentences of the Athanasian Creed which may plausibly be said to be more strongly phrased than in the Bible. But, roughly speaking, the difficulty of the Christian is what our LORD meant by His own language—what He meant by saying, "They that have done good shall go into eternal life, and they that have

Answers to Questions

done evil into everlasting" ("age-long," as the Greek is) "fire." That is the first thing. Then the second thing to remember is that this is said by the PERSON Who, as we have pictured, lay dying on the Cross for every single son of man. The language is used by our LORD—that is, by the most merciful, the most loving, and the most self-sacrificing Being in the world, Who gave Himself for the very people of whom He used this language. You will see my conclusion in a moment. Thirdly, according to the Bible, eternal punishment is the same thing as eternal sin; for you will find that there is a passage in the New Testament which speaks of the possibility of being guilty of an eternal or *æonian* sin. Therefore the sin is its own punishment. I have already tried to point out how we carry our own Heaven and Hell with us.* Put some degraded man, full of foul imaginations and bad life, to be with eight or ten good men and women for a day: you could not give him society which he hated worse. And therefore, you see, it is a question of character. We carry our own Heaven and Hell with us: Eternal punishment is to be guilty of what the Bible calls an "eternal sin." What, then, is the conclusion from these three premises taken from the Bible: that it is CHRIST Who uses the strong language, yet it is CHRIST Who saves to the uttermost; that GOD is the GOD of Hell and of Heaven; and that eternal punishment is eternal sin? The conclusion is this: First, that if any soul could turn, either now or at the end of a million years, that soul could never stay in Hell, because it would have left its sin. "When self-will ceases, Hell ceases," says an old writer; but that what our LORD is warning us against, with tears in His voice, is that it is only too possible so to be bent in the wrong way that you cannot turn. That is why we are to "agonise"—that is the word He uses—"to enter the strait gate"; that is why He implores us to turn while it is the accepted time, because

* See pp. 161-2.

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there is only too great danger that a soul, once bent too far in the wrong direction, cannot turn. I have myself seen—although I would never say anyone could not turn—people so perpetually drunk for twenty years that, humanly speaking, they could not turn. And people who have lived an animal life, corrupting all the senses, seem sometimes so far gone that, humanly speaking, they cannot turn. That is the awful danger against which we are warned. We are simply mad to ignore the fact that we may so get accustomed to our sin and bad habits here, that neither here nor in the world to come can we turn from them. We are only speaking as ambassadors, and according to our credentials have only to offer salvation *here*; but, as Dr. Pusey says so beautifully—and I suppose you might take him as the most strict and orthodox exponent of eternal punishment—"No soul will ever be lost that has not had the FATHER put His arms around him and look in his face with looks of love, and has deliberately rejected Him." "They have both seen and hated both Me and My FATHER." I feel myself that we ought not to set up to be more merciful than JESUS CHRIST. I feel myself that into the hands of that Divine-human Being Who died for me upon the Cross I can trust myself and the eternal future of all those for whom He died.

2. The writer believes that some of those people who come to the Communion with her are taking away her character behind her back, and robbing her of the friendship of good people which she quite naturally desires to have. Should she or should she not continue coming to Holy Communion? She cannot feel in love and charity with those fellow-communicants who are robbing her of her good name.

In passing, let me say what a terrible picture that is of a body of communicants! Why, there ought to be nothing but love and charity and prayer for one another in a body of communicants. Let those who are communicants realise that CHRIST is wounded most in the house of His friends. Com-

Answers to Questions

municants can do far more harm to CHRIST than other people, just as a Bishop or a priest can, because we are committed to His cause. With regard to the question itself, remember this : we are only told, "if it be possible," to live peaceably with all men. If you are quite certain that they really are taking away your good name, and if you could forgive them, supposing they came to ask your forgiveness and admitted they were wrong, and if you are sure you have got that forgiving spirit ready for them, then you need not stay away. It is not your fault. We can only control our own will and heart. If we pray for our enemies, as CHRIST prayed for His, we can do no more. Put aside all harsh feelings and come to your Easter Communion. I have known lifelong quarrels made up at a three-hours service. Last year someone up in the gallery of a church like this wrote and made the *amende*, as we say, and a lifelong quarrel was brought to an end. Let this question remind us all what bitter harm we do to CHRIST by bickering among Christians. If you cannot do more, pray for your enemies and forgive them ; and if you can do that, you need not stay away from Holy Communion, because anything else is beyond your control.

XI

ENFIELD PARISH CHURCH

SUNDAY EVENING

THE GOSPEL OF THE GRACE OF GOD

“The Gospel of the grace of GOD.”—ACTS xx. 24.

WE have arrived at the fifth and last secret which explains a problem which has puzzled the world for years, and it is a threefold one. You remember when Moses saw the burning bush he drew near to see what this strange sight, this wonderful thing, was ; he was drawn by the fact that the bush was not consumed. Now, what are the three things which we are bound, if we are thinking men and women, to face, and to which our present mystery is an answer ? First, how is it that a girl, such as I have already described, who had been confirmed, and in whose presence the foreman of her factory knelt down among the other girls and put up a mocking, blasphemous prayer in order to frighten her out of her Christianity—how had she the power to return no answer back—always having flung out an answer to all jests until then—and to be quiet, calm, and self-possessed ? How does a boy in East London—as we have heard many times—when he has had the pluck to fight his way to Confirmation,

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while all the others in his shop were joining in bad talk and indulging in bad practices—how has he got the power to remain firm and honest and pure-hearted? I see these problems every day about London as I pass from one parish to another.

That is the first aspect of the problem. Then there come the other aspects. We believe in the two last mysteries: sin can be forgiven, and there is a life in the world to come. Yes, but how am I, although redeemed, restored, forgiven, to be ready for the inheritance of the saints in light, to be made fit and meet to live with the pure-hearted among the saints in the presence of GOD? Is not that a problem? How did those who are there get there? How did those we call saints become saints? We have got to face that. And then, again, you see in life two people start, we will say, at the same age. One is a man of great intellectual gifts and great power, with everything at his feet—social advantages, educational advantages, a good family name, and all the rest of it. And somebody else starts with practically nothing of the kind. Yet at the end of life you will find the second man has left a mark upon his generation, of a lasting, permanent character, while the other man has been a failure. Again and again you see this, and how are you to account for that? Take, for instance, two men, whose memories are much in my mind to-day, Bishop Wilkinson and Bishop King, of Lincoln. No one would have said they were men of striking intellectual gifts; no one, in all probability, would have said at school or at college that they were going to leave a lasting mark on their generation, compared

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with many other perhaps more brilliant contemporaries. Those two men have died in a blaze of glory which will illuminate the world for years.

Now, the answer is—and here comes the secret—the answer is what St. Paul calls “the Gospel of the grace of GOD,” and nothing else in the world. I once asked a man who was in charge of a very poor and dissolute and difficult parish, “How do those factory girls in your parish keep so straight and so good?” “By nothing whatever except the grace of GOD,” he said. And, when you look at it, and see why the weak are strong and the strong are weak—why these weak boys and girls are like lions in the presence of difficulty, while others with ten times the education and much more culture are miserably weak and cowardly in their witness—as they often are in the better circles of society—the answer is that some have got the grace of GOD and the others have not. When you ask how the redeemed, restored, forgiven sinner at Calvary is going to get ready for the saints in light, you have the same answer: the grace of GOD, the Gospel of the grace of GOD, alone can make the redeemed sinner fit for the land of light. Heaven is not full of pardoned felons, but of holy saints. Why is it that the intellectual, the merely intellectual, man fails, and the spiritual man succeeds? Simply because working with merely human talent is like trying to work with a rushlight compared to working with the master light of the grace of GOD. It is because that humble, quiet man is full of the stream which comes flowing down from beneath the throne into this world, the stream which flows through Paradise. It is because he is full

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of that grace of GOD that he remains the power that he is.

Now we come to ourselves. I wonder whether all of you are in full touch with the grace of GOD. If not, why not? If not, no wonder you are miserably weak, and get laughed out of your religion by the sneer of any fool in your workshop—no wonder you do not persevere! If not, no wonder your home is not what it ought to be and there is temper and irritability in it! If not, no wonder there is no CHRIST in the home! And if you ask how it is possible that human beings can refuse such a wonderful offer made by GOD, and can harden their hearts to the Gospel of the grace of GOD, and not have this crystal stream flowing down into their homes and hearts, I believe you will find four reasons. And as I state them, say to yourself: "Is that I? Is that the one for me? Is the Bishop hitting me off there? Is that my difficulty?" Let us see what they are.

(1) First of all, there are some who do not believe in the grace of GOD; they do not believe in that strong, virile, transforming, wonderful stream. Well, now, I only ask you, What is going to be your explanation of the burning bush? You cannot deny that that bush is burning—that what I have put before you is absolutely true. If you know life, you know it is true. There is no explanation of what we saw, as I have described it, except one: some have a supernatural power within them, and the others have not. And therefore let me persuade you first of all, before we go any farther, to believe in the grace of GOD. I can assure you that it is the greatest reality in the world. When you see ships passing across the sea,

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you cannot see any wind, but you know there must be a wind, because the sails are full. You see the trees here almost leaping back to life in the spring days. You know there must be sap inside them, but you cannot see the sap. And therefore—it is one of those things which are evidence of themselves—you are the most foolish person in the world if you do not believe in the grace of GOD.

(2) Then perhaps there are others who do not want it. It is an awful truth, but I believe half the people in the world are no better than they are because they do not want to be. You see, it is a very troublesome thing to be better ; it is a troublesome thing really to make up your mind to be a better Christian. It often means dead loss of money, when you begin to be particular about the bargains you make, when you begin to feel a difficulty in passing off by some plausible lie something for what it is not. It often brings you into trouble. One lad has said : “ If I were to tell the truth in my place of business about the things I sell, I should soon be turned out.” It is a troublesome thing. It means getting up in the morning to say your prayers ; it means coming round to church, and taking trouble over your temper. And I want you to ask yourself—because, if we have found the real cause here, it is no good going any farther until that is remedied—are you sure you want to be better, are you prepared to take the trouble to be a better Christian ? If you do not want to, you never will. But what I want you to feel is that it is worth anything to be better. Goodness is the most attractive thing in the world—it really is. You say, perhaps, about a

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man or woman, "He or she is very good, but very disagreeable." The mistake you are making is that you are confusing the goodness with the dross. It is quite true some good people are disagreeable, but it is not the goodness that is disagreeable, but the part that is not good in them. When you can get goodness pure, it is one of the most lovable things in the world. You ought to want to be good, and you cannot be without the grace of GOD.

Let me carry you this second step. I want you to say : "I do believe in the grace of GOD. I want to turn out what is bad in me. I want to have more love at home, to have a better temper, to be more honest in my work ; I want to love GOD more, to say my prayers better, to be a better Churchman." You have got a long way towards being it when you *want* it.

(3) Thirdly, I believe some people have no idea of what the high standard of Heaven is. Supposing, for instance, I were to come round and say to you, one by one : "Where do you expect to go to when you die ?" . You would be a little shy, some of you, perhaps, but at last you would say : "I hope, Bishop, to go to Heaven." I do not suppose one out of this congregation of twelve hundred people would not say : "I do hope some day to go to Heaven." But do you realise how much grace is wanted to get us to Heaven, and to fit us for Heaven ? I feel I want all the grace of GOD I can have to make me fit for Heaven. And I do not suppose you want any less. And, therefore, do face facts. Either we hope to have the inheritance of the saints in light, and to be one of the holy saints in the presence of

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GOD, or we do not. Well, if we do not, we do not mean to get to Heaven. When people say, "I am not good enough to be confirmed or to go to Holy Communion," they are ruling themselves out of the inheritance of the saints in light; for Heaven has a very holy atmosphere—make no mistake about it—and it is only the grace of GOD freely given us, it is only that crystal stream that flows down from Heaven, which can make us fit for Heaven. And, therefore, remember, you who perhaps have not said much of a prayer until this evening, remember how much grace you want if you are to get to Heaven. "Arise and eat, for the journey is too great for thee." That is what Elijah had said to him. "The journey is too great for thee." It certainly is—the journey to Heaven by ourselves.

(4) And then, fourthly, it is quite likely that all these things are true of you—you do want to be good, you do want grace, you do want to get to Heaven—but you have not got the humility to use the means of grace. Remember that Naaman, in the Old Testament, when he came to Elisha, though he was a leper, was rather proud of himself, and when the prophet, without coming out to him, said, "Go and wash in the River Jordan," he replied—it is so typical of human nature—"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?" But he might have washed for months in those rivers, and would not have been clean. Now, is not that very much like the man who says: "Well, I am a good neighbour; I go round to the club; I am a good deal thought of there; I am rather an

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authority on politics ; I am very popular with all my friends. As to Church and Confirmation and prayer, I do not see what good those can do me"—is not that exactly the same answer as Naaman made ? "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel ?" When the blind man was told to go and wash in the pool of Siloam, we do not hear of his saying : "I never heard that the pool of Siloam was any good to a blind man." He was only too thankful to go. Naaman did finally go, and his flesh became like unto the flesh of a little child. The blind man went to the pool, and got back his sight. Now, if there are any of you who are rather conceited, rather self-satisfied men or women, before we go any farther, ask yourselves : "Am I humble enough to wash in the pool of Siloam, or to bathe in Jordan ? Am I humble enough to use the means of grace ?"

And that brings me to my last point, and that is : If these are the four things which are keeping hundreds of souls away from the stream of grace, there are four things which are essential to receiving it.

(1) First, *deep humility*. "GOD resisteth the proud, but He giveth grace to the humble." This is exactly the reverse side to what we have been saying. You know, I cannot understand why there is not much more humility in the world than there is. To start with, what have we got that we did not receive ? You will find people conceited about the most wretched little things in the world ; if they have got some little gift, they did not give it themselves. Even from that point of view

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it is perfectly absurd to be conceited. You may be a little better looking, or a better talker, or a little more popular, but you are a miserable sinner in yourself; and whatever little gift you have got, was given to you by GOD, and does not belong to you at all. When we have got that thoroughly home, we begin to be a little humble. Then realise what the Cross means. There are many Christians who pretend to believe in the Cross, but have no sort of idea what it means. When you believe that the Eternal SON of GOD left His glory and died as a slave on the Cross for you, do not tell me that you can believe that and be conceited. The two things will not go together. It means you do not believe it. And what I pray is, that all of us—we have to crucify the old man over and over again—may have brought home to us that, if the Eternal SON of GOD dressed Himself as a slave and washed the feet of Judas, and then lay like a felon on the Cross, it is impossible to be proud. Humble yourself at the foot of the Cross. That is the way to get the true humility. Look up and say to yourself, “He loved me, and gave Himself for me.”

And then, again, how desperately real are life and death! When we think that someone in this city dies every eight minutes, day and night, how can we be conceited, and say it is beneath our dignity to do this or that? We are living literally in a dying world, and we ourselves may be the next to go. Perhaps I say these things strongly, but it is only out of love. Humility is the first condition of receiving the grace of GOD. If you kneel down humbly, and admit what you are, and say, “GOD be merciful

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to me, a sinner," that is the first step to being filled with the grace of GOD.

(2) There must be *confession of the past sin*, and the clearing out of the channels for the grace of GOD to come in. The grace of GOD cannot reach you if you are choked up with some unrepented sin, if you hold on to some defiling habit. It is so pure that it cannot run through that kind of thing at all. Use Holy Week to make your peace with GOD. Take the Commandments, one by one, and see what you have done, and say, "I have done this and that." Get rid of the bad habit—break it off. You must get the channel, the pipes, clear, if the crystal stream is to flow into your soul.

(3) Then, thirdly, *do it all in hope*. Oh, religion is such a lovely thing! To be a Christian is a beautiful thing. Why be afraid of it?

"Who can faint while such a river
Ever flows his thirst to assuage—
Grace, which, like the LORD, the Giver,
Never fails from age to age?"

Therefore, hope on—hope for yourself, for your family. There is no reason why you, who perhaps have rather despaired of yourself, and said, "I am not built that way," may not in ten years' time be the most faithful communicant in your parish. A man surrendered himself at Ealing in last year's Mission, and is now a most earnest worker in the Church of England Men's Society.

(4) Lastly, there must be a *diligent, earnest use of the means of grace*—daily prayer must be begun again; the Bible read reverently—on your knees, if you can.

The Gospel of the Grace of God

Come back to church ; come out and be confirmed, for there you will receive the falling of the HOLY GHOST in the laying on of hands. "Then laid they their hands upon them, and they received the HOLY GHOST." After preparation, come to the Holy Communion—the children's Bread—there to receive more food for your souls, more of the stream of grace to refresh you.

Now, will you do it ? I cannot do more than come here and invite you, with all love, and preach the Gospel of the grace of GOD. I implore you, let not the grace of GOD be in vain for you. "Ho, every one that thirsteth, come ye to the waters. The SPIRIT and the bride say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."

ENFIELD PARISH CHURCH

WEDNESDAY EVENING

ANSWERS TO QUESTIONS

1. If by prayer we can actually call down a blessing on another, can it be true that by failing to pray we can cause another to lose that blessing? Surely special blessings from GOD cannot depend upon the capriciousness of His children's requests.

That is exactly what we are apt to forget. GOD has put Himself to a certain extent in our hands. When He gave us free-will, He, to a certain extent, parted with His own power. If, for instance, we will not preach the Gospel to the heathen, the heathen do not hear it. GOD does not work a miracle and put a sign in the sky. Therefore do realise how GOD trusts us. If we do not send out missionaries, He cannot make the heathen hear; if you do not pray, He cannot do all He would in Enfield. Do you not remember that CHRIST could not do any mighty work in a certain place because of the people's unbelief? You say, "Why not?" Some would say, "How shocking!" But He could not, because of their coldness and want of belief, exert His power. That is why I want to have no sort of check upon the streams of grace that GOD wants to pour down upon this place. How awful it is to think we can interfere with GOD'S loving purposes by our coldness and want of prayer!

2. The writer who sends up a petition feels very much inclined to give up Communion because of certain difficulties and worries, and the unsatisfactory state in

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which she finds herself, because of the conditions of her daily life by which she is earning her living. What shall she do?

I would say do not give up your Communion, because it is the children's Bread. "Arise and eat, for the journey is too great for thee." If you pray to the HOLY SPIRIT, He will help you to keep your thoughts steady, and as they should be. We have to hush the machinery of our brains. The mistake we so often make is that we rush into our prayers, or hurry to Communion, without stopping to hush the machinery of the brain. It has been very well said that if you had only five minutes to pray, it is worth one minute to get yourself ready for the other four minutes; then your prayer can be calm, quiet, and collected.

3. Is it not very unfair that we should be expected to do exactly as CHRIST did, when He had the advantage of perfect bodily health, and the knowledge of the truth?

Of course, when we say that CHRIST is our example, and that we are to be CHRISTs in the world, what we mean is not that we ever shall be as good as CHRIST was, but that we have to make Him our example, and that He put Himself upon the same footing as we are, and was really tempted. The temptation was a real temptation: He was really hungry, and He refused to satisfy His hunger because it was not GOD'S will that He should do so. Do not inquire that CHRIST's temptation was a drama or a make-believe. If it was, it is no comfort to us. "We have a High Priest who was tempted in all points as we are." The writer is perfectly right in saying that CHRIST had knowledge, and since He was the SON of GOD, we must not be discouraged if we often fail in our endeavour to follow His example. We are to be by the power of the grace of GOD as much like CHRIST as we can be. We have to be CHRISTs in the world. The way in which the world will be won to CHRIST is by others seeing something CHRIST-like about us, and so believing in our MASTER.

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4. What is Heaven ?

I do not like to leave any difficulty undealt with, but of course this is rather a confused question. I have said that we do not know where the locality of Heaven is, and that Heaven is a state, as it were, as well as a place. We carry our Heaven or Hell about with us, and therefore you could not take a man out of a bad life here and put him in Heaven, because he would hate it. We have to get ready for Heaven inside us. "Surely it is Heaven on earth," says Bacon, "when a man's mind rests in Providence, moves in charity, and turns upon the poles of truth." It is the person who has got Heaven inside him who is ready for Heaven in the after-life.

5. Why did GOD put us in this world where there is so much sin and wickedness ?

I have to answer this again, and again, and again, and to point out that wickedness, that sin, is perverted free-will. GOD did not make evil. He made persons of free-will ; and sin, evil, whether in Devil or man, is perverted free-will. But GOD brings good out of evil by giving us strength of character in battling with temptation and conquering sin which we could hardly get in any other way.

6. What authority is given to pronounce absolution ? Did you say that there was no hope unless one went to private confession ?

This is a misunderstanding of an answer which I gave a few weeks ago, in which I said that GOD gives His ambassadors authority to pronounce absolution, and but for that there was no hope for man. This has been interpreted to mean that a man must go to private confession, or he will have no hope. What I said was, that the SON of MAN had power on earth to forgive sin, otherwise there was no hope for man. And I pointed out that in our Church, we are told, in the Exhortation in the Communion Service, that we can

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by ourselves examine ourselves and confess our sins one by one to GOD, and receive absolution from GOD ; but that if we cannot in this way quiet our own conscience, we are encouraged to go to some priest, some discreet and learned minister of GOD'S word, and open our grief. Our dear old mother, the Church of England, gives this freedom to her children. The real point is to spend your Easter with a peaceful conscience, whichever way you adopt. If you cannot attain this by yourself, then ask the clergy to help you to spend your Easter at peace with GOD.

7. A questioner who signs himself, "Still a Church-man," quotes the Athanasian hymn, "Which faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly," and, from the Bible, "These shall go away into everlasting punishment." Am I to believe that a man, noble in character and zealous in good works, cannot be saved except he believe the Christian faith? Am I to believe that certain distinguished men of science in the last century have gone into everlasting punishment?

I am glad to have this question. It is an absolute mistake to think that the Athanasian hymn condemns those who are honest doubters. The hymn was sung by the Christians among themselves, and—this is my own belief—these Christians were condemning by this very sentence those only who, when they had accepted the Christian belief, did not keep it, but lived a bad life. The Latin word used means to preserve something you have got. Now, I fully believe myself that this hymn, chanted from side to side in the Christian Church, was meant to denounce those among their number who, having the Christian faith, stained it by an unworthy life. Imagine someone, a regular communicant, living secretly a bad life ; of course, this is a state of deadly sin until it is repented of, and that is what the Athanasian hymn says. But the idea that you are by reciting the Athanasian hymn condemning all honest unbelievers

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to eternal punishment is an absolute mistake. The Athanasian hymn never says that those who do not believe all these definitions, and understand them, will go into everlasting punishment. It repeats the words of the Bible, "Those who have done good shall go away into life eternal, and those who have done evil into everlasting punishment."

It is another question whether it is wise to recite the Athanasian Creed in a mixed congregation. Let us only be clear that we are not condemning in that hymn any earnest agnostics who do not accept in this life the Christian faith. My own belief is that there are numbers of people who have been following CHRIST unconsciously, who, when they have passed into the other world, will see their ideal clearly—they will see clearly Him Whom they have not clearly seen here.

8. Shall we outlive temptation ?

I am afraid that those who have told you so are mistaken. No doubt temptation in some form lasts to the end of life, although, on the other hand, you may get more strength of character. But it would be a very rash man who would say he had outlived temptation. "Let him that thinketh he standeth take heed lest he fall." I remember Archbishop Temple saying in one of his addresses to men : "The struggle is so fearfully long, and we have to fight right on to the end." If by the grace of GOD we die fighting, we die saved.

9. How can the heathen be saved who die without the knowledge of GOD ?

We are told that those who know the LORD's will, and do not do it, will be beaten with many stripes, and that those who do not know the LORD's will and do not do it shall be beaten with few stripes. For myself, I fully believe that the heathen who die will be mercifully judged, because they knew no better. And if you say, Why preach the Gospel to them, and give them the responsibility of deciding ? I reply : If you are a Christian, you will know that your Christianity

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is a present blessing, a present happiness, and will try to pass it on without any question in regard to the future. If you believe that Christianity is the joy of life, you will want to give it to everybody you meet.

10. Are Baptism and repentance sufficient for salvation, and if so, why does St. James place so much weight upon works?

That is an old difficulty, but the faith which worketh by love is the faith that saves. St. Paul and St. James are not in the least contradictory, because the faith which St. Paul says is a saving faith is the faith that works by love; it must issue in works. If you believe in GOD'S love, revealed in JESUS CHRIST, you must work; it is impossible to believe in JESUS CHRIST and do nothing. And that is why I want to see all the people here believe in CHRIST, and work down here for His cause.

11. After death does the soul rest in a state of oblivion till the Judgment Day?

The cemetery is a "sleeping-place" for the body, but the soul is alive, the same five minutes after death as before. If you take as descriptive of real facts what we may call the parable of Dives and Lazarus—you will see that the soul had memory—"Son, remember"; it had love; Dives cared about his brothers in the other world; he did not forget them. Not only so: he was evidently growing in character, because he grew to care about his brothers; he took thought about them in a way in which perhaps he had not done in this life. Therefore, get rid of any idea that the soul is in a state of oblivion. It is the body that sleeps, not the soul. The great terror of death is that it makes no change to the person.

12. Why does the Church believe in infant Baptism?

I remember a poor woman with whom I argued in East London saying: "My children are children of wrath, and shall not be baptized till they are children of grace." This

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whole idea is a misunderstanding about the effect of Baptism. We find that in the earliest days children were baptized in the Christian Church, and we are told that a man of eighty was said to have been a Christian since he was an infant. So he must have been baptized when an infant. All the early writers bear witness to that constant custom, and even Tertullian is a great witness, because he opposed infant Baptism, which shows it must have been a custom in his day. If you consider it, you want, do you not, to give your child grace as soon as possible? It inherits sin from its forefathers, and you want to give it grace to fight against that sin which it inherits. Therefore the most natural thing in the world is to baptize an infant and so put, as it were, the seed of life into the child; and then to nurture it and make it grow. I have often taken the illustration of a little child who may be ill in the streets of Whitechapel Road. The child is taken to the London Hospital, and is thus put in a state of salvation, a state in which it may be healed. It has there nurses, and doctors, and all the healing influences of the hospital; but, of course, the child might die in the best hospital in the world if it did not take the medicine, if it did not obey the hospital orders. So we do not say that if we baptize a child into the Christian Church it will, whatever it does afterwards, be saved at the last. But you put it into a state of privilege, in which gracious influences may come down upon it.

13. Are the miracles in the New Testament reconcilable with the truth of the Gospels and of science?

You will find that the miracles are the oldest part of the Gospels. The farther you can get back to the oldest tradition, you will find JESUS CHRIST described as working miracles. You will find also that it is impossible to disentangle the miracles from the story. People have tried to do so, and have reduced the New Testament to perfect chaos. You will find also that many of the discourses hinge on the miracles; for instance, the discourse on the Bread of Life hinges on the Feeding of the Five Thousand. Therefore,

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so far as the truth of the Gospel is concerned, the miracles are the oldest and most integral part of the Gospel story. And then, if you come to science, Professor Huxley allowed the Bishop of Birmingham* to publish a letter from him in which he said: "Do not think it is the miracles that present the chief difficulty to us." "The miracles," he said, "I see in nature make the miracles of the Church child's play. Virgin procreation, resuscitation from apparent death, are ordinary phenomena to the naturalist." Miracles are not against law, but are worked according to a higher law than we can see at present, a higher law which cuts the law which we see at an unexpected angle. The laws of Nature are the observed uniformities in Nature; they are not laws in the sense of commands. A miracle is something which happens in accordance with a law of a wider kind, which cuts our little laws, our smaller circles, at unexpected angles. The real meaning of them is a moral one; they are not so much wonders, as signs of power and messages of love.

14. Is cremation of the dead in any way opposed to the teaching of Scripture?

I confess myself to having a human prejudice against cremation; but, when it is put to me, whether it is against the teaching of Holy Scripture, I cannot say it is, because when the body is reduced to ashes, those ashes are reverently buried as if it was the body; and, therefore, you are really committing the body to the ground, you are really committing your dead friend to the ground with the same holy mysteries and prayers with which you would have buried him if not cremated.

15. Why did not GOD forgive sin without Atonement?

This I have already explained at some length,† so I can only give this answer now. The law of righteousness had to

* See appendix to Dr. Gore's Bampton Lectures on the Incarnation.

† See p. 105.

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be kept. "With the clean thou shalt be clean." The judge cannot let off the prisoner the moment he says he is sorry; our King cannot forbid prosecutions for crime throughout the Empire, because then the standard of morality in the whole Empire would go down. So GOD cannot just "let off" those who offend. "With the holy thou must learn holiness." This broken law Christ perfectly fulfilled and made His obedience avail for us by joining Himself to us as the Head of our race. Just as a general might let out of the cells those who are prisoners there, because of the good name of the regiment which covers them, so, when we plead the perfect obedience and the life and death of CHRIST, the sinner can be forgiven for JESUS CHRIST'S sake.

16. How did one Man save the whole world?

He became man, not "a man": He became the Head of our race—

"Nearer we are than breathing,
Closer than hands and feet"—

and then, as Head of our race, was one with us.

17. At the period of our birth were we created out of nothing, or have we existed previously?

These are two great theories which I cannot go into now. You see, some of these questions which are asked me would require sermons to themselves. But it may interest you to know that there have been two great divisions of opinion in the Church, one called "Creatianism" and the other "Traducianism"; the first teaches that the soul comes straight from GOD, the second that it comes through the father and mother. I believe that each soul comes fresh from the hand of GOD.

"Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From GOD, Who is our home."

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Every soul is a thought of GOD. There is no one ever known exactly like another; we are all thoughts of GOD. Those gathered in Paradise to-day were all thoughts of GOD. It is a great responsibility, to be an immortal spirit, a thought of GOD. We have come straight from GOD; we stay in this tenement here a few passing years; and in GOD'S time we are called back into the other world from whence we came.

18. Why is it that all scientific discoverers, men of science and learning, become Atheists?

That writer is very much mistaken. It is absolutely untrue. Leading members of the Royal Society and of the British Association are earnest Christians. Professor Stokes, who took the chair for me at Cambridge for many years in connection with the Christian Evidence Society, was a prince of science. So far from there being increasing unbelief amongst leading men of light and learning, it is just the other way. There is quite a reaction towards earnest belief in CHRIST. Mr. Gladstone and Lord Salisbury both died in perfect trust in JESUS. You need not think that men of intellect and mind are bound to disbelieve the Christian faith.

19. Do you believe in predestination? Was not the whole character of Judas Iscariot known beforehand to GOD

Foreknowledge is not fore-ordination. Judas Iscariot was a free agent as much as you and I are. This is just one of those quibbles which puzzle the mind, but which are no real difficulty. Everyone comes with a free choice. GOD may know what is going to happen, but we are perfectly free. I come here to speak to you for the last time. You may harden your hearts and absolutely refuse the offer CHRIST whispers into your ear. It is for you to accept it or reject it. GOD'S foreknowledge about you is not fore-ordination, nor was it so with Judas Iscariot.

XII

ENFIELD PARISH CHURCH

WEDNESDAY EVENING

THE MEANS OF GRACE

I WILL tell you what I have prayed for to-night, and that is that through five glorious channels the grace of GOD shall flow into all your souls, and that you shall, after the Mission, go out and be yourselves rivers of living water; and there is not the slightest reason why this should not take place in you.

I have already tried, GOD helping me, to preach to you on the "Gospel of the Grace of GOD," the fifth great mystery of the Mission, and to-night I will first remind you of what I have said, and will then come on to what we are to consider now. We asked ourselves how we were to explain the weak being strong, and the strong being weak—how the poor little factory girl stood firm and unmoved, and some great strong man went down like a child before temptation? We have seen that the explanation was the grace of GOD. One had not got the grace of GOD, because he did not ask for it, and the poor little girl had asked for it. Nothing could break her down, because she had got it. And then we saw how humility and hope and obedient use of the means of

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grace, were to be exercised until we, too, could become full of the grace of GOD. "By the grace of GOD, I am what I am," said St. Paul.

Now we come to the sequence of this : What are the means of grace ? How is this glorious river, this river of grace, these streams of living water—how are they to come into our souls ? "The SPIRIT and the Bride say, Come ; and let him that is athirst come. And whosoever will, let him come and take of the water of life freely."

Yes, but how ?

First of all, let me defend the proposition that there are means of grace. You know, some people scarcely believe that GOD will use means or outward signs ; and yet it is very curious they should doubt it, for He always has used outward signs in dealing with men. Do you remember the pillar of fire by night and the pillar of cloud by day ? Do you remember Naaman being told to wash in Jordan ? He replied : "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel ?" But he was persuaded by his servants, who loved him, to go and wash in Jordan, and then, and not till then, he was healed. And our LORD Himself put clay round the eyes of the blind man, and said : "Go, wash in the Pool of Siloam." All these were outward means of grace. Why have any clay ? Why have water and the Pool of Siloam ? All I can say is that, as GOD in the Old Testament used means of grace, so CHRIST in the New Testament used means of grace. And we find that the Apostles, guided by the HOLY SPIRIT, used outward signs too. And therefore it is not for us to dictate to GOD

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how He shall will to give grace, or whether there should be means of grace or not. Our part as children is simply to look to see what are the means of grace He has established, what are the channels by which this grace can come to us. And, as the blind man did not say, "I will not wash in the Pool of Siloam, because I do not see the use of it," and as Naaman was finally persuaded to wash in Jordan, so we in this Mission should humbly go and use the means of grace our GOD has marked out to bring the streams of living water to us. I remember, in the Central London Mission,* we took on the last night—which is always such a solemn, happy one—six things which the Prodigal Son received from his father: the kiss, the robe, the ring, the home, the feast, and shoes for his feet. All these things teach the same lessons I am trying to teach now, but in another way. The father's kiss—the outward and visible sign of love; the robe—in Baptism: "as many as are baptized in CHRIST put on CHRIST"; the ring in Confirmation—the oldest name for Confirmation is the "seal"; the home—the Church; the feast in the home—the Holy Communion; and shoes, for service. To-night I am going to take a different illustration, but it will come round, you will find, to the same teaching. I am going to keep to this beautiful illustration of the streams of living water. How are they to flow into every home and every heart? They will flow, these streams of living water, through five channels.

* See "The Love of the TRINITY" (Wells Gardner, Darton and Co., Ltd.).

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(1) Now what is the first ? *Prayer*. “ Ask, and ye shall have ; knock, and it shall be opened.” “ If any man see his brother sin a sin which is not unto death, he shall ask, and GOD shall give him life for them that sin not unto death.” “ When two or three agree, touching what they shall ask, it shall be done for them of My FATHER, Which is in Heaven.” “ If ye, being evil, know how to give good gifts unto your children, how much more shall your HEAVENLY FATHER give the HOLY SPIRIT to them that ask Him ?” Do you pray, my brother ? Do you pray, my sister, every day, never forgetting, never becoming formal, never becoming merely mechanical ? When you pray, you are opening a channel through which the living water can come. If you do not, begin from to-night to pray. It is GOD’S own way. It is not something the Church has invented itself. It is GOD’S way. If you pray, He can give you His grace ; if you do not pray, He cannot—at any rate, in the same way. I defy anyone to read the New Testament and not see that. Of course, He gives over and above what we ask. He makes the sun to shine upon the evil and the good ; He sends forth rain upon the just and the unjust. His gifts are ten times better than we have any right to expect. But I defy anyone to read the New Testament and not see that you cannot receive grace regularly day by day unless you pray day by day—or not to the same amount. You will begin to enjoy your prayers if you once begin to make them a reality, and not merely a make-believe. When you feel you are in touch with GOD, waiting for the living stream to come down into your soul, you will pull up the

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sluice by prayer, and down the crystal stream will come. You will enjoy it. You will not want to be driven to your prayers; you will need to be driven from them; you will want to stay there. It is not a question of long prayers—the workers of the world have not time for long prayers. Then you will enjoy praying for others; and the wonderful thing is that we can dig channels to reach other people, we can make channels to bring living water to thirsty souls. This is one of the most beautiful things which a Christian can do. You should have a list of those for whom you intercede every day. Take Foreign Missions and Home Missions. Take different parts of the foreign Mission-field. Pray for China, for Africa, for India, etc. You will help to bring living streams of water into them by praying. And not only pray by yourself, but pray with others—pray together. And that is why this church ought to be as full as it is now every Sunday night, at any rate, and on Sunday morning too, if possible. If Enfield people once believed that by worshipping together they could draw down more grace into their district, why, of course they would come every Sunday. It has been well said that the blessings of a Mission are only the cloud descending which has been drawn up by the intercessions. Let me put that more clearly. Just as the rain which falls and which makes the earth fruitful has been drawn up in the morning mist, so the blessings of a Mission are drawn up in the mist of intercessions beforehand.

(2) And then, secondly—for I have not time to do more than just dwell upon the means of grace one by one—there is *Bible-reading*. Do you realise

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that the Bible is, as it were, a reservoir of grace which, when you meditate upon it, comes out of the Bible into your soul? Have you not found—I am not speaking now to people who have not tried the Christian life—that, when you have gone down on your knees with your Bible and asked the HOLY SPIRIT to bring a message to you, a word of warning or encouragement, or a word of promise, that it has come? I remember saying last Mission that the Bible was like coal. Coal is concentrated fire, the concentrated fire of centuries ago. It is vegetable growth produced by the sunlight centuries ago, now pressed down by the weight of the earth into what we call coal. And when we burn coal we are liberating the fire of centuries ago. In an equally true sense here in the Bible is a reservoir of living water—all the concentrated inspiration of good men who were inspired to write the Bible. You are squeezing a sponge, as it were, full of living water, when you read the Bible. Make, then, your second resolution: “I will get down upon my knees and read the Bible again, that I may have more living water, that I may get more grace.”

(3) Then, thirdly, there is *Baptism*. Read and see what virtue is attributed to Baptism in the New Testament. Of course, everybody admits that it was ordered by JESUS CHRIST Himself, for He said: “Go into all the world and preach the Gospel to every nation, baptizing them in the Name of the FATHER, and the SON, and the HOLY GHOST.” “Yes,” you say, “but what good does it do?” Listen to these three things: “Arise, and be baptized, and wash away thy sins.” Look that up in

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the first Christian sermon recorded in the Acts of the Apostles. Baptism, then, is for the washing away of sin. Then we are told, in another place, that it is the washing of regeneration. Now, do not make the old common mistake of mixing up conversion and regeneration. Sometimes people say: "We must be born again." But do you realise that there is all the difference in the world between being regenerated and being converted? The word "regenerated" is always confined to being born again in Baptism. I believe in conversion as much as anybody. I should not be trying to preach Missions if I did not believe in conversion. But regeneration and conversion are not the same. As a little child is unconsciously born into the world, so unconsciously you are born into the spiritual world. Therefore "the washing of regeneration" is a second effect which Baptism produces according to the New Testament. Then, again, when you look at the passages, you will find it is quite clear that there is some gift of new life given in Baptism. I tried to explain that just now.* It does not mean that it does not matter afterwards what happens to you, but just as the infant child has to be taken and fostered and cared for, so that it may grow up to be a strong man or woman, so the Church, after the child is baptized, says (as Pharaoh's daughter said to Moses' mother): "Take this child and nurse it for me." The child, when baptized, is handed over to the Church to nurse. All our Sunday-school work and all the loving work which should go on in our homes is to nurse and foster the life planted in a child at Baptism; and therefore I do hope that all are

* See pp. 187-8.

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using that means of grace. I should be sorry to think that any of you were unbaptized. To any who are unbaptized I would say : " Arise, and be baptized, and wash away thy sin." And you parents who have brought infants to Baptism, train them up lovingly ; nurse to growth the incipient life which is in your child.

(4) And then, fourthly, there is *Confirmation*. I may be speaking to some who may not have understood about Confirmation. Read, then, the eighth and the nineteenth chapters of the Acts of the Apostles : " Then laid they their hands upon them, and they received the HOLY GHOST, for as yet it had fallen upon none of them." " Have ye received the HOLY GHOST since ye believed ? Then St. Paul laid his hands upon them, and they received the HOLY GHOST." And if you turn up other passages, you will find it is sometimes called " sealing," sometimes " the anointing of the HOLY ONE." At any rate, it is certain that, from the Apostles' time to now, the laying on of hands has followed Baptism as a complement. I should like those who are well educated to read the Bishop of Ely's last book on Confirmation, which gives a beautiful account of the wonderful effect of Confirmation upon souls, and the evidences for it in the New Testament. It is quite clear, then, that there is a special grace given in Confirmation. The Apostles laid their hands upon the converts, and they received the falling of the HOLY GHOST in strength. Those of you who have been confirmed, I am sure, know what grace and strength must have been given to you ; and I do hope that one effect of this Mission will be, as it has been in so many

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Missions, that many others will come out and seek Confirmation themselves. Why should not those who believe in the grace of GOD ask for more of it, resolve to lead a new life, and then make their witness in their parish church? I do want you to believe this; I want you meekly to bow your head and receive the falling of the HOLY GHOST. Streams of grace will descend upon you in Confirmation. Open the windows that the grace may descend, and "there shall not be room enough to receive it."

(5) Then, lastly, there is the Holy Communion. Oh, if I could persuade every one of you to put aside your misunderstandings and your prejudices, and become earnest, loving communicants! Oh, what a blessed result of the services of this Mission! Why not? The Holy Communion was meant for the workers of the world. It is the simplest service in the world, because it was intended that all should come to it. All the early Christians came to the Holy Communion regularly. If they did not come for two or three Sundays, they were looked upon as having excommunicated themselves. And yet how often the children's Bread is looked upon as a special privilege of a few select people! No! Remember this: CHRIST Himself established it; CHRIST Himself said: "This is My Body for you to eat, this is My Blood for you to drink." We are not asked to understand it. I do not understand it any more than you do. What we are asked is to do this in remembrance of Him, and to obey His commands. He could not have used that strong language unless it was a special means of grace. Our old Church Catechism puts it beauti-

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fully : "The Body and Blood of CHRIST which are verily and indeed taken and received by the faithful in the LORD's Supper." And the question is, Why should you not receive this chief means of grace in the Christian Church. Why excommunicate yourself ? Nobody else excommunicates you. There are three conditions of coming, and three only—"Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life"—you will find these three conditions in the Service. Are not you anxious about your past sins ? Surely you are. Do you not want to amend your life ? Surely you do. Are you in love and charity with your neighbours ? If not, then you ought to be so before Easter. And if those conditions are fulfilled in your case, then He says to you : "Here is the Bread of Life for you to eat, and here the Wine of Love for you to drink." Why shut yourself off ? I do not urge anyone to come with unrepented sin on his conscience ; I do not urge anyone to come who does not want to be better, or who feels malice or jealousy against a neighbour. If, as I believe, you are hard-working, honest people, who want really to live a new life, then come and be confirmed and be earnest communicants the rest of your lives, and use all the five means of grace.

That, then, is the Gospel of the grace of GOD—there are the means by which the river will flow into your soul. Why not resolve to-night to use all five of these means of grace, to drink of every one of these five streams ? How full of grace you will be ! What a change in your temper ! What a change in your happiness ! How much stronger you will be

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as a Christian for the grace of GOD ! Why are you not full of the grace of GOD, full of the HOLY GHOST ? That is what St. Barnabas was, and there is no reason why you also should not be full of the grace of GOD. And if this congregation became like that, full of grace, then they would be living streams themselves, and Enfield would blossom like a rose.

XIII

PARAGON THEATRE, WHITECHAPEL

*GOOD FRIDAY EVENING **

THE ATTRACTIVE POWER OF THE CROSS

“ I, if I be lifted up from the earth, will draw all men unto Me.”—ST. JOHN xii. 32.

I HAVE come here for one purpose, and one purpose only, and that is that, GOD helping me, I may draw some of you to believe in the Cross in a way you have never believed in it before. We have asked those who regularly attend church to stay away to-night and pray for us ; and therefore I hope there are some of you who have been sent by the HOLY SPIRIT to be drawn to the Cross for the first time. And the verse that I, as your old friend, am going to take to talk to you about is the magnificent prophecy of JESUS CHRIST, when He said : “ I, if I be lifted up from the earth, will draw all men unto Me.”

Now, do not imagine I am going to speak to you as if you had no religion in you. I have not lived for nine years day and night in the middle of East London, and for four years after that trying to look after the Church here, without knowing what amount of unconscious Christianity there is in East London. Among many people who never go to church or

* This theatre was lent free of charge, and the audience numbered about 3,000.

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chapel there is a respect for JESUS CHRIST, which I believe you will find in East London almost more than anywhere else. I have had to argue Sunday afternoon after Sunday afternoon in the open air, but I have never heard, except from some Secularist lecturer, one word of disrespect for JESUS CHRIST Himself. I was reading the other day a book called "Broken Earthenware." It was a collection of stories of the conversions through the Salvation Army, and there was a very pretty picture of what a wonderful work had been done by one they called in the slum "The Angel Adjutant." Nearly all these converted drunkards and swearers in the book had been converted by the influence of "The Angel Adjutant." I will venture to say that nearly all of you here know some deaconess, or some Sister of Mercy, or some hard-working clergyman, whose influence has brought you here, and you respect these people even if you do not go to church yourself at present. You say : "There is something in the religion that sends that poor, weak woman up and down my street, or that clergyman toiling on year after year." You know you respect them. I remember when I was starting on one of my afternoon expeditions in Bethnal Green a Major, who had been visiting me, said : "So you are off again. I cannot understand how you can go on year after year visiting the working people like this ; and it does not do any good, does it ?" It was very encouraging, that was ! Well, you who live in the district know that you have got a friend in your parson. Again and again you have found him a friend, even if he has had to have patience with you year after year, and you have not responded to

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what he has told you. Now, what I want to do is to draw you on a stage farther than that. You respect Christianity and the Christian people you know. I asked a dying man in the London Hospital one day : " When did you first believe in anything ? " And his reply was : " Since Mr. So-and-so "—a great friend of mine, a layman, who was working with me—" came to live down here ; that is what changed my view about it. I had heard about brotherhood, but I had never seen it before." Well, all that is true ; but it remains also true that " no man may deliver his brother, or make agreement unto GOD for him." You cannot be saved by that good wife who goes off to church ; you cannot be saved by that little child of yours in the Sunday-school, whom you hear repeating the hymns that she knows. No man, no woman, no child, can be saved by another, or make agreement unto GOD for him. And our prayer is that you may get beyond the attraction of that good friend, that good parson, or that " Angel Adjutant," and may believe in the SON of GOD on the Cross at last for yourself. What a blessed night it would be if you who have respected CHRIST up to now gave your lives to Him at last !

(1) And in order that you may with your reason as well as with your heart be drawn by JESUS on the Cross to-day, I want you first to notice *how firmly the Cross is fixed in the middle of history*. In the discussions in the open air, among other foolish things, it used to be said that Christianity was only a sun myth. Now, I should like to deal with that for a moment, in order that thinking men here who hear this kind of thing in their workshops may

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know what kind of value to put on that suggestion. In Roman history—in the very middle of Roman history, and quite unconnected with the Gospels—there stands the sentence : “ JESUS CHRIST was put to death in the reign of Tiberius Cæsar.” I have asked already in this Mission, “ How do you account, if Christianity is a sun myth, for the Cross being at the top of the dome of St. Paul’s ?” What was the Cross? Why, the Cross was the old gallows—nothing else at all. Our dear LORD was put to death as a criminal, as a man might be hanged on the gallows to-morrow morning. There was no romance about it, no sentiment, simply a prosaic crucifixion or execution—nothing else at all. How is it, then, that the old gallows is waved in triumph over the centre of the busiest city in the world? That is an historical miracle to be explained in no other way except that He Who was put to death on the gallows, on the Cross, to-day, rose again after His death. And it is for that reason that we brandish the gallows in triumph. Or perhaps you have visited or may know about what goes on in one of the Christian Churches. Well, now, this is what goes on, and has gone on in every Christian Church for two thousand years. There is a service that we call the Eucharist or Holy Communion. It is a service of most glorious thanksgiving. In the middle of that joyous service there are enshrined the tokens of a bloody death, the Body broken and the Blood shed. How could any people outside of Bedlam celebrate a joyous thanksgiving, the tokens of a horrible and bloody death, unless He Who had died that horrible death showed Himself alive after His Passion by “ many infall-

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ible proofs"? And therefore make no mistake about your intellect and reason. You do not leave your intellect behind by becoming a Christian, and I glory with my intellect and reason in the Cross as much as with my heart. I am prepared at the proper time to argue with any Secularist in East London on the subject, knowing the argument would be on my side.

(2) Have you realised, brothers and sisters of East London, how the Cross is *drawing people every day*? Every Sunday this Lent in North-West London I have had 1,000 men on their knees in churches singing with all their souls—

“ O my SAVIOUR, lifted
On the Cross for me !”

or :

“ O for a heart to praise my GOD !”

or :

“ In the Cross, in the Cross,
Be my glory ever.”

You have no idea how the manhood of England is being drawn to the Cross ; the prophecy is being fulfilled every day. Or again, I go to Ober-Ammergau, and in a place like this, in the open air, holding seven thousand people, I find people of every race, every tongue and language, gathered there before the Cross. I have looked round and seen numbers of those sitting by me weeping tears as they see JESUS crucified before them in their midst. Or I go over to the foreign mission-field. I know a Japanese who is one of the most devoted Christians in the world. I go to Baslow and see the student volunteer missionaries at work. I enter a tent, and I find it is full of Chinese, all Christians. I went into the tent and

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raised three cheers for China. At the Pan-Anglican Conference there were men of every nation and every colour who had been drawn into the Church. Therefore, when we reckon up we find that thousands every year all over the world are drawn, from every nation and every tongue, to the foot of the Cross. Now, we are not as a rule behindhand in East London, and I want to put to you that the magnet which is drawing Chinese, Japanese, and people of every language in the world to the foot of the Cross is the very magnet which ought to draw you now.

(3) Now, what is there about the Cross which draws and draws and draws the human heart? The first thing is the marvellous *voluntary sacrifice* which was made upon the Cross. I want you to picture with the eye of faith JESUS lying dead this Good Friday evening on the Cross on which He died. Who is this Who hangs there? First of all, it is a true, real man. It is a man's body that was writhing on the Cross during the hot hours to-day; it is a man's soul that looks out of His eyes. He had a real man's heart; and a real man's mind. It is a man. And He has felt everything—He felt the awful pain of those gaping wounds, and the cramp of the position, and the terrible agony of crucifixion. But He is also the Eternal SON of GOD. That is the glorious Gospel. He came down from Heaven to earth when He need not have done it at all, simply to save you and me—for nothing else at all. It is that which has won all these people; it is that which makes St. Paul weep at the foot of the Cross and say, "He loved me and gave Himself for me." It was so splendid to do it when He need not have done it at all. I wonder whether you

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remember Dickens's "Tale of Two Cities." You must almost have shed a tear when the hero of the story in the terrible French Revolution gave up his own life and went to the guillotine, changed places with his friend, and had his head struck off that his friend might go back to his wife and children. That is something like friendship; that is real self-sacrifice. And it is this that melts the heart of man: that JESUS, Who was in the glory of the FATHER among all the holy angels, left it all behind, came down and bore that awful death, simply to save you and me.

"In perfect love He dies:
For me He dies, for me:
O all-atoning Sacrifice,
I cling by faith to Thee."

And what I am praying as I go on is that the HOLY SPIRIT may bring that home to you now, perhaps for the first time. Do you know what you will see when you go into the other world (and GOD knows how soon that will be)? I believe that five minutes after death or one minute after death, you will come into the presence of SOMEONE with the marks of the Cross in His hands and feet. Now, the crucified JESUS died for you, and the first question He will ask you will be this: "How did My death affect you?" I cannot think of anything more awful than for you to look into His face and say, "I forgot all about it"—not "I did not believe in it," but "I forgot." You cannot forget after to-night. At any moment you may be lying on your death-bed. What will comfort you then?—that you have been the best workman in the works, the best hand at a bargain

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in Mile End ? I can assure you, as your Bishop and as your friend, that that will make very little difference to you then. But to have believed in the Cross of CHRIST, to have come in on Good Friday to offer your life to Him then, and afterwards gone out and lived for Him, to have used your power to do good in the world, to obey His laws and spread His kingdom, “that shall bring a man peace at the last.”

(4) And then, secondly, there is another thing which has drawn with a wonderful attractive power the world to the Cross, and that is the *marvellous relief of being forgiven*. No one in the world can possibly discover of whom I am speaking, and therefore I am letting out no secret when I say that only yesterday and the day before three people came into my room oppressed with the awful sense of sin. They had—in the Mission, I suppose, or in the services of the Church which they attended—been convicted of sin ; they had seen what they had done, and in one or two cases this had been on their conscience for months, making them miserable and wretched. You should have seen the difference in the look of these people when we had knelt at the Cross together, and they went out knowing that they were pardoned—

“ Redeemed, restored, forgiven,
Through JESUS’ precious blood ;
Heirs of His home in Heaven—
Oh, praise our pardoning GOD.
Praise Him in tuneful measures,
Who gave His SON to die ;
Praise Him Whose sevenfold treasures
Enrich and sanctify.”

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Oh, the difference in the look with which a young man came into the vestry once with an awful sin upon his conscience and the look with which he went out, having told out his sin at the foot of the Cross and received the word of absolution, to live for the rest of his days a life for CHRIST ! I wish I could speak with you one by one. I would simply say to you : “ Are you happy, brother ? Are you happy, sister ? Is there anything between you and GOD ? Could you die happy to-night—really happy, not what some in East London call “dying happy,” I fear without any appreciation of the meaning of the words ? Have you got anything whatever on your conscience ? Do you spend the money in drink which should go to your family ? Do you go home and make the house miserable ? Do you spend your money in betting or gambling ? Is your home a Heaven or a Hell ? I know homes down here which are more like Hell. Are you ill-treating or misleading any of GOD’S children ? ” I had two awful things brought before me yesterday in the Mission. Two men of education and position had betrayed innocent blood, and that blood is crying for vengeance to-night—men who had used their education and position to place a stumbling-block in the way of CHRIST’S little ones. Unless they repent, there is judgment waiting for them. Are there any of you who have ill-treated the children, made your wives miserable, betrayed innocent blood, and placed a stumbling-block in the way of any boy or girl ? Go down upon your knees before it is too late and say : “ GOD be merciful to me, a sinner ! I did it. I see what it is now.” You have got your one great chance here in that dead CHRIST,

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and you can receive to-night, in no other way and in no other place, peace with GOD through JESUS CHRIST our LORD. Do not trifle with the wrath of the LAMB, with the wrath of GOD. To the man who has to meet GOD with the blood of some poor, innocent boy or girl upon his hands, GOD is like a consuming fire. But He also "so loved the world, that He gave His SON," His only SON. And your chance to-night, as my chance has been, is to lay your sins at the foot of the Cross, and then the blood of JESUS CHRIST will cleanse you from all sin, and you can make a new start.

(5) *But it must be a reality.* What has made people think the Christian religion a sham is that people have apparently taught that all you have got to do is to say: "I am saved, and it is all right." I was once speaking to a man and trying to convict him of the very bad life he was living, and he said: "I quite understand, Mr. Ingram: GOD likes a good big sinner; the more a man sins the better GOD likes him." This is, of course, a most terrible perversion of the Christian Gospel. The GOOD SHEPHERD goes to find the lost sheep—yes, but at the cost of His own life He finds him. It is not only, "Behold the LAMB of GOD, Who taketh away the sin of the world," but also, "Behold the LAMB of GOD, and what it cost Him to take away the sin of the world." And therefore, if you are going to kneel for pardon at the Cross, you must from that moment be a changed man. Yes, you cannot ask for pardon for bad conduct as husband or father and go back to the old life again. You must after that no longer live unto yourself, but unto Him Who died for you and rose again.

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There is all the difference between a home that is a Heaven and a home that is a Hell. I sometimes find people who, when they are asked, "Well, brother, where do you expect to go when you die?" say, "Oh, well, Bishop, I expect to go to Heaven." But do you realise what Heaven is? Why, you carry your own Heaven and Hell with you. Take a man whose only pleasure is lust and drink, and put him in that Heaven; he would hate it. What I want is to see my dear brothers and sisters receive their pardon through CHRIST on the Cross, and then change their lives. What a happy life you could have if you gave up drinking, gambling, and betting, and took to having a home where the children would come round you and kiss you and love you! What glorious homes you might have down in East London! Some of the best homes in the world are in East London, where I have been treated often as a friend. But you must have the old man crucified, the bad temper controlled, and the new man come to life full of generosity, love, sobriety, and godliness. Come out for GOD. You are capable of it; you have got it in you. You only need to come to the foot of the Cross, and let CHRIST change your life. "I, if I be lifted up, will draw all men unto Me."

Do you feel now a little desire springing up in your heart towards that? Do not stop it; do not stop it for worlds. That is the SON of MAN drawing you, that is the FATHER drawing you. "No man can come unto Me, except the FATHER, which hath sent Me, draw him." That little desire coming in the heart, that little wish springing up: "I wish I could be what the Bishop says"—that is the FATHER drawing you;

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you are being drawn by the HOLY SPIRIT to the Cross. And therefore, for GOD'S sake do not resist the drawing of the Cross, the drawing of the FATHER, the drawing of the HOLY SPIRIT. There will never be another Incarnation, never be another agony and Bloody Sweat. Here is the one chance; this is the one great Magnet of the world.

[There was here a brief interval for prayer, followed by this Instruction.]

I want now to talk to you in a very informal way, and try to explain what you have got to do, supposing you are stirred by the Cross and want to change your life. We have got a very good model in the New Testament of what we are to do. Do you remember the first sermon of St. Peter, when three thousand were converted by one sermon? As I was coming down, I was saying to myself, "What a wonderful thing it would be if three thousand in the Paragon Theatre were converted to CHRIST'S Church to-day!" It would be like the old triumphs of the early Church, when three thousand came out and joined the Church after one sermon. What we have to notice is what those three thousand people did, because it is all written down there perfectly plainly in the New Testament. I will number them one by one. They said to St. Peter: "Men and brethren, what shall we do now?" That is exactly the kind of question some of you might ask. "Well, Bishop, I have listened to what you have said; you have put it pretty plainly. What shall we do?" The answer was this: "Repent and be baptized, every one of you, and ye shall receive remission of sins, and ye

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shall receive the HOLY GHOST, for the promise is to you and to your children, and to as many as the LORD your GOD shall call." They came, and all this happened to them: "And then they abode in the Apostles' doctrine and worship, and the breaking of the bread, and the prayers." In other words, those three thousand people had seven things happen to them, and those seven things are recorded in the Acts of the Apostles. And I want you to see that exactly the same seven things may happen to you.

(1) The first thing is *Repent*. You know it is not too easy a thing to repent. If you want to repent now, I will tell you what you are to do. You are to get a quiet half-hour or hour to-night or to-morrow or on Sunday—get it before Easter if you can—and think over your past life. Divide your life into the time when you were a boy or girl or young man or young woman, before you were married and since you were married. Take the Ten Commandments, and try your life by them in some way like this. "Thou shalt love the LORD thy GOD with all thy heart." What about my prayers? I should not have forgotten them for six months at a time if I had loved GOD with all my heart. Here is something I have to repent of. I have broken the First Commandment. Then take the second: "Have I made any false images or idols about GOD? Did I believe the Secularist when he told me GOD was a cruel GOD, and begin to think He was a cruel tyrant? If so, I have broken the Second Commandment. I must repent of that, and give it up. The Third Commandment: "Thou shalt not take the Name of the LORD thy GOD in vain." "O my GOD!"

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you say, "how often have I used that expression when the horses were awkward and I was driving my waggon along! How often I have used the word 'JESUS' irreverently!" I am told there are some children who have never heard the Name of GOD or JESUS except in an oath. Have I taken GOD'S Name in vain? Am I one of those insincere people who go to church and do not live up to it? I have told a story of some young men pointing out a well-known member of a Church or chapel as the founder of their Atheists' Club. "What do you mean by that?" they were asked. The answer was: "He is the most regular churchgoer in the place, but we young men know him to be a humbug, and that is what caused us to become atheists." Have any of us taken GOD'S Name in vain like that? Then repent. Take the Fourth Commandment, which applies to weekdays as well as Sundays. Have I done an honest day's work during the week? Have I really done the work for which I have been paid in the week? Have I kept my Sundays? If not, that must be confessed. Sunday was instituted in memory of the Resurrection. Have you ever thought why it was that a number of Jews changed their sacred day from Saturday to Sunday? There is no reason why they did it unless something happened on Sunday which was very important. Sunday was to be the glorious day of the Resurrection, when all should come and worship our risen LORD. Is that what you have done? If not, you must repent. Take the Fifth Commandment. What about your old father and mother, and letting them go to the workhouse? Perhaps you have been driven to do

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it, but have you taken proper care of them? What about your wife, your husband? What sort of example are you down there in the street? Think over what your home is like, and repent if you have broken that Commandment. The Sixth Commandment: "Thou shalt do no murder." "You do not think I am a murderer, do you?" Oh no. But if you injure the soul of anyone, you have committed murder. Is there anyone now under your bad influence? Those two men of whom I spoke just now were guilty of murder; they have murdered two souls of children of GOD, and, although they did not stab them with a knife, they did something worse. Is there anyone you have to repent of having injured? Do not forget to do it. Do not hide or glaze it over. Adultery—that covers all impure thoughts, impure deeds by yourself or with others before or after marriage. Repent, if you have broken the Commandment. "Thou shalt not steal." Sometimes stealing £5 or £10 has been spoken of to me down here as "getting into a bit of trouble." It is more than that; it is breaking one of GOD'S Commandments. If you have not been strictly honest, if your accounts could not be examined, repent now. It is a practical thing. Are you uncharitable to your neighbours? Do you take away people's character and say, "I should not like to be a woman like that"? Do you spread stories which you do not know are true? Do you use harsh language or high tones, shouting to someone across the street? You are breaking the Eighth and Ninth Commandments. You are stealing. A woman's character is as important as anything she has got. Are you in a

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state of discontent with everything that happens? The Church does not teach that we are to be content in that state of life in which we are, but in that into which GOD may call us. Are you discontented and fretful? Then you have broken the Tenth Commandment.

And you have got to make restitution. A great many in Missions have had to untell the lies they have told. It is no good confessing to GOD unless you try to undo the wrong you have done. If you have been unkind to your wife, go back and say something kind, and undo the harm you have done. We must have proper repentance. Then comes the amendment. If you have come home often drunk, you must never do it again. Take the pledge and be a sober man, and save your money and spend it on your wife and children. You must show amendment as well as restitution and repentance. The first thing, then, that the three thousand were told to do was not an easy thing. They repented.

(2) They were to be baptized. I expect most of you are baptized—I expect so. I know a clergyman once said to me: “My parish is full of baptized heathens.” What he meant was that they had been baptized as children, but did not live up to baptism, and their lives did not correspond to what baptism really pledged them to. If any are not baptized and have repented, they must come, according to CHRIST’S own ordinance, and be baptized and wash away their sin.

(3) Then, thirdly, “Ye shall receive the HOLY GHOST, for the promise is to you and to your children,

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and to as many as our LORD shall call." Do you wonder why we have those beautiful Confirmation services in East London? It is because in the early Church they had the laying on of hands. "Then laid they their hands upon them, and they received the HOLY GHOST, for as yet He had fallen on none of them." Do you want the falling of the HOLY GHOST? Of course you do. Do not be afraid. I confirmed in Westminster Abbey a hundred adults, among whom fifteen husbands and wives knelt and were confirmed together. Make up your mind now. "Why should not I and my wife come out at the next Confirmation and receive this falling of the HOLY GHOST?" In Stepney Old Church I took a Confirmation one Palm Sunday, and a boy of fourteen was confirmed; the next Palm Sunday I confirmed his mother. I said: "I am very glad to see you come and be confirmed. How did you come to be confirmed this year?" She said: "My little boy has been saying all the year, 'Mother, come and be confirmed on Palm Sunday, as I was.'" Those three thousand, then, were all confirmed, as well as baptized, and they received the falling of the HOLY GHOST. The promise was to them and their children, and to as many as our LORD should call.

(4) After they were confirmed they abode in those other four things: the Apostles' doctrine and fellowship, the breaking of the bread, and the prayers. Well, I have just been trying to preach the Apostles' doctrine—JESUS CHRIST Incarnate, crucified, risen, and ascended. That is what they died for—no "New Theology," the same old Gospel—the SON of

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GOD come down from Heaven to earth. Never let go of that.

(5) The Apostles' doctrine—but also the Apostles' fellowship. You ought to know down here what fellowship is. I well remember the old Phoenix Society, the Hearts of Oak, and the Freemasons. You all loved your societies. Have you ever realised what a glorious society it is that has the Cross as its badge? When you were a little boy or a little girl, what were the words said over you? "I sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of CHRIST crucified, and manfully to fight under His banner against sin, the world, and the Devil." You were brought into the society of the Crucified, you were brought into the society of the holy Cross, and what I want you to do is to live up to that. There is the mark of the Cross on your forehead now—visible to the angels—received when you were baptized, and you have got to confess the faith of CHRIST crucified. There is the Church of England Men's Society for you men to join, and that is a great society of the Crucified. We were never meant to be mere isolated individuals. We are a glorious brotherhood, all marching with the Cross in the front, going on to victory. That is what those three thousand people did. I was going on one of my Missions in the Midlands on a murky night, and I had a procession with a simple cross in front. Someone came up and inquired what is that in front. "Oh, that is our sign," replied a choir-boy. It was a beautiful answer—"That is our sign." We fight under the banner of the Cross.

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(6) And then, too, the breaking of the bread. I heard of a teacher explaining that to the children as taking bread round to the poor people, giving pieces from house to house. Breaking bread is the breaking of it in the Holy Communion, and always has been from the very beginning. There is no reason why all who are converted at the foot of the Cross should not in time become earnest and loving and reverent communicants. Some people think it is only meant for the clergy and Sisters of Mercy ; it is meant for the workers of the world. The first communicants were working men. What a glorious thing it would be if three thousand prepared themselves gradually, and came and thronged our East London churches at Holy Communion ! It was meant for you. They abode in the Apostles' doctrine and fellowship, the breaking of bread, and the prayers.

(7) What prayers ? The old historic prayers. We have extempore prayer ; I have tried to put up some extempore prayers to-night. But when we come to worship, it is far better to have a form of prayer, so that you may know what you are going to say. How could ten thousand people in St. Paul's all pray together unless we had a definite form of prayer ? Why, some could not hear the words. Therefore we love the old prayers, not because we cannot pray extempore, but we believe in those old prayers, hot with the breath of ten thousand saints.

Those three thousand people who were converted by the first sermon repented, were baptized, were confirmed ; they abode in the Apostles' doctrine and fellowship, in the breaking of bread, and the prayers—

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seven things. Why should you not have this seven-fold blessing from to-night ? Oh, I do pray that our service here will not be in vain, but that I may have an army come out to work in this diocese from this service who shall not only accept the Cross and receive peace at the foot of the Cross, but shall be soldiers of the Cross for ever.

XIV

ST. PAUL'S CATHEDRAL

EASTER DAY

THE HAPPINESS OF BEING A CHRISTIAN

“Blessed are the eyes which see the things that ye see : for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them.”—ST. LUKE x. 23, 24.

ON Easter Day we are able to look away from everything else and give full play to the conviction which lies deep down in every Christian heart, and that is the happiness of being a Christian. It is a happiness intellectually, morally, and spiritually.

(1) And, first, intellectually. We have been dwelling upon the five revealed secrets or mysteries of GOD—
(1) The existence of a living PERSON behind the Veil ;
(2) that the ultimate purpose of life is goodness, and therefore happiness ; (3) that sin can be forgiven ;
(4) that there is a life of the world to come ; and
(5) that there is a mysterious power to fit us for it which we call grace. All these things prophets and kings desired to know, but never were able to find out ; and yet they are so essential to human happiness that, even if there was no more to know, we might echo the blessing over those who do know

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them. "Happy are the eyes which see the things which ye see; for many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." But Easter Day brings two fresh truths to light to give intellectual joy—first, that the Divine SPIRIT can not only live, but perfectly triumph in human nature; and, secondly, that death is a mere incident in life.

(a) Take the first. The question of the relationship of GOD to man had puzzled many prophets and kings in the days of old; but what was demonstrated to the eyes of man on Good Friday and Easter Day was that the Divine SPIRIT living in real human nature could be tested at every point, and not fail in any one of them—that it was really possible for human nature to be absolutely dead to sin and alive unto GOD through JESUS CHRIST. All through Holy Week, Good Friday, and even long before that, the testing had gone on; every weapon forged in Hell had been brought against it, but not the hate of the priests, nor the worldliness of Caiaphas, nor the cowardice of Pilate, nor the avarice of Judas, nor the weakness of the disciples, nor the spiritual darkness on the Cross, could break or deflect or alter for a moment the perfect obedience of CHRIST's human nature to the Divine SPIRIT. And therefore we know now what man was meant to be. When JESUS was raised from the dead on Easter Day, it was the Divine attestation as to the real destiny of man. This was the purpose of creation; this the idea in the mind of GOD; this the end which made the Incarnation worth while, and which unlocked the

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gates of Heaven again for the falling of the HOLY GHOST; this the aim which every devout Christian was to set before himself in prayer and Communion—namely, the ideal, now proved to be a possibility, of being dead to sin and alive to GOD through JESUS CHRIST our LORD.

(b) And with it went the further happiness of knowing that death was only an incident in life. What an appalling cloud death really is otherwise to our human life! How many have died since Christmas whom we have known in our little world of London! I remember that since last Easter two young men died in a moment, just about to marry the girls they loved. Every eight minutes in London someone dies. How heart-rending! How intolerable it would all be but for Easter! What an intellectual relief it is to know that death is not the end which Aristotle thought it was; that all this love and friendship and character is not wasted; that the life of the dear ones goes on unbroken; and that with those you love, still living, still loving, still praying in Paradise, you may truly say: "Where your treasure is, there will your heart be also"! Happy, then, are the eyes which see the things the Christian sees. He does not in the least put his reason behind his back. He loves his reason; he recognises its right—nay, its duty—to ask questions and to want to know the why and wherefore of the world; but because the telescope of reason only carries him a certain way, he does not disdain the telescope with the higher power—called revelation—lent him by GOD Himself, Who, "stooping, shows sufficient of His light for us in the dark to rise by"; and man, looking through

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this telescope, sees the things which he could almost see, but could not quite see, before—the Living PERSON, the Loving Purpose, the sin forgiven, the life of the world to come, the power of grace, the ideal of human nature, and the passing character of death.

(2) But if intellectually we stand on Easter Day on a glorious peak, and look round in rapture at the view, how happy should a Christian be morally at what he sees and hears! There is much to depress a man morally in London life; it is not merely the shocking things which are done by those who should be loving children of GOD, not only the callous betrayal of “innocent blood” (I have had two terrible cases lately), but the steady, relentless pressure of a worldly world which is morally so trying. Men and women in what is called “society” are very much afraid of taking a decided stand for CHRIST, and the young men and women of the day get dragged down to the level of the people who surround them. It is often a sad question to ask what happens in after-life to the Confirmation candidates in the West End churches or in the public schools. How far have they stood up in later life against the influence of their world? But Easter not merely gives hope, but gives victory. “No one need despair”—I heard it said during a three-hours service on Good Friday—“in the palms of whose hands lingers the touch of JESUS CHRIST;” and we may go further than that: “Nothing can break down the moral strength of the man or woman, boy or girl, who holds fast by the Crucified and Risen LORD.” We have had two thousand years’ experience of whether this is or is not true. In every case the man or woman who has

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fallen has left hold of CHRIST's Hand first. Is it not so? You have come back, as I know some have this Easter, to your first allegiance. Why did you ever go away? You see now, do you not? You gave up your prayers—your Communions first; you looked away from CHRIST as you came over the stormy waters, and therefore you sank.

But if this has its sad side, it also has its glorious side—come back again to the strong, victorious Hand which won the victory. Holy Week and Easter is a great time for moral rescue. The philosophers and thinkers of long ago, who were always debating whether there was a secret of moral strength, and, if so, what it was; the statesmen, anxious about the morals of their nation (one of the leading Japanese professors interviewed some of us upon the subject the other day); the prophets who preached righteousness, and the kings who decreed justice, would have loved to know the dearly-bought secret of one Christian boy—whatever may be brought against him, he is more than conqueror, through Him Who died for him and rose again.

(3) But if intellectually and morally the eyes and ears of Christians are blessed, it is most of all true spiritually. If you come to think of it, how cold and abstract was much of the religion of early days! The Jews made the most of the personal superintendence of their nation by JEHOVAH out of Egypt and the revelation on Sinai; and the Psalms are simply marvellous in their tenderness, when you think that they were written before the Incarnation. But, when all is said and done, the thunders of Sinai struck terror rather than won love, and through

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the thunder came no human voice saying : “ O heart I made, a heart beats here.” But what the prophets and kings of old would have loved to see was GOD Incarnate in human form, to have heard ONE say, “ He that hath seen Me hath seen the FATHER ”; to have wondered at the gracious words proceeding out of His mouth, and to have known that they were the words of GOD Himself ; to have loved the most lovable and loving PERSON Who ever appeared in this world ; and to have found out that they were in Him, loving GOD Himself. This is the happiness of Christians ; this lifts them into a spiritual joy which the world can neither give nor take away. They have their trials, their pains, and their disappointments, but so long as they have their LORD with them they have a source of happiness welling up within them which prophets and kings never knew, and which will last on into everlasting life.

Thricefold, then, is the happiness of a Christian on Easter Day. No wonder he decks the church with flowers ; no wonder he rises up early to meet his Risen LORD in the Holy Communion ; no wonder he throws his whole soul with gratitude into the hymns and the anthems ! He looks happy ; he is happy ; he is meant to be happy ! Whatever he may do on other days, on Earth Day he does not

“ Falter more or less
In his great task of happiness.”

He discharges the task of happiness, as we are discharging it this morning, as the least tribute he can pay to Him Who, with His own right hand and with His holy arm, to-day hath gotten to Himself the victory.

ADDRESSES TO MEN

I

TO THE LONDON JUNIOR CLERGY MISSIONARY ASSOCIATION, IN CONNECTION WITH THE S.P.G.

FRIDAY AFTERNOON

NATIONAL SOCIETY'S HOUSE, WESTMINSTER

FOR THE REVIVAL OF MISSIONARY ZEAL

I VALUE very deeply the confidence that you have put in me in asking me to come here. It shows that you do not look upon me as a dried-up old Bishop; I hope you look upon me, not only as a father in GOD, but also as a brother in arms. This meeting and the prayers take me back twenty years, to what was really one of the happiest times of my life, when we were starting all this work. I cannot tell you how it drew us all together; we simply were like brothers in those days. We were then trying to start the Junior S.P.G. I won't say anything about the cold water we received, but we had the grace to throw it off our backs as if it had never been there. We got up lectures and went up and down the country; we somehow found time to rush about England to give these lectures and hold special Missions. Those were the early days. Then there were the great meetings in Exeter Hall, which were a

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fearful anxiety to us, and the gatherings here. None of us ever missed them ; it was a matter of conscience to be at the old S.P.G. House every Friday. All that part of my life I look upon as one of the most happy and inspiring times I ever had. And if it is true at all that the movement has fallen back for the time, do not let us be discouraged. As I look back I see some hopeful signs in the way in which it has fallen back. If the wave has gone back a little, it is, I believe, only for a future advance, and it will advance farther up the shore. For instance, I do not think for a moment that the Pan-Anglican Conference would have been possible but for the movement in the Church of which this work was a part. I look in my own diocesan-book, and see that there are forty-four names of men from my own diocese who are out on foreign service. There they are—in almost every nation we can think of someone representing the London diocese. And you have your own roll down here in your Association. I cannot look upon that as all in vain. My first note, then, is one of encouragement. Although we have come together for a kind of revival, we need not be discouraged. If people think there are signs to-day of a slackness about service abroad, I may be optimistic, but I am not at all sure that you cannot attribute it to the intense keenness of the men in their own work at home. They consider that there is nothing so important as that. I was rather amused when some lectures for deacons were being arranged, and something was said about mothers' meetings preventing them from attending. If, then, I put the case rather strongly from the other side, I want you to be assured that I do not mean for a

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moment to discourage you. If the wave has fallen back for a time, I believe

“ We fall to rise,
Are baffled to fight better,
Sleep to wake.”

And I have little doubt, from the widespread desire which has reached me and has brought me here to-day in response to it, that the Junior S.P.G. will come back to its old keenness, and that this new wave of earnestness spreading throughout the Church will be responded to by GOD Himself.

At the same time, while I think it right to give this note of encouragement, I want to put some thoughts before you which ought to revive us all. I say revive us *all*. Never imagine that anyone comes to a point when he does not want reviving. There is always a good man and a bad man struggling within us all. There is always a selfish man who is looking to his own reputation. We have got to hold down that man by the power of the SPIRIT, and make the good man conquer him. There is not one of you, from the most senior priest to the youngest deacon, who does not want reviving.

Now, what are the thoughts which I wish to put before you to revive your missionary zeal ?

(1) First of all, *we have all been ordained*. I say that with ordination very fresh in my mind, for all the morning I have been interviewing my ordination candidates. But have we all realized what it means to be ordained ? It means that we have absolutely given ourselves away. Do not let us make any mistake about that. The moment a man

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is ordained, even as a deacon, and still more as a priest, he has absolutely given himself away. I mean it is never a question, unless he is a traitor to his ordination vows, whether he feels more comfortable here or there, whether he prefers to be here or there. That has nothing whatever to do with it. I remember so well dear old Bishop King saying to us—I have often quoted it; it remains in my mind after thirty years; it must be an inspired seed-thought—"Now, gentlemen," he said, "remember, when you are ordained, you are ordained for the world." And therefore, if you want to be revived, think of that day when, probably either in St. Paul's Cathedral or Southwark Cathedral, you gave yourselves away, and were ordained for the work. I always remember what Father Page said when he was lecturing to us in this very Association—and how many helpful thoughts we have had given us in the Junior S.P.G. from people who came and talked to us!—"I cannot think what all this fuss is about Father Hall coming back from America. Twenty-two years ago Father Benson said to me, 'Go to India,' and I went the next week; he sent a few weeks ago a telegram to India, saying, 'Come home!' and here I am." That impressed even the dull conscience of one member twenty years ago—namely, my own. That is what we want in this Association; the ordained ministry must be considered a moving, mobile force, to be ordered off anywhere with the wave of a hand. There is a verse which we were very fond of in the old days: "The SPIRIT of the LORD caught away Philip, and he was found at Azotus"—a strange, unpronounceable kind of place; but no one,

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and least of all Philip, thought it odd that he should be there. I look down my list, and see the weird places in Japan and other parts to which my boys have been wafted off : the SPIRIT of the LORD caught them away, and they are found there. Why there particularly you cannot say, except that it is exactly the place where the SPIRIT of the LORD has taken them to be. We want a mobile force to be caught by the HOLY SPIRIT to be taken anywhere, and not—if I may use the expression— a stodgy lot of yeomanry, who can only fight in their own country. That is precisely the difference. If we are ordained, we belong to that mobile force at the disposal of the HOLY SPIRIT. And, although it may be perfectly right that the HOLY SPIRIT should not have caught us away, but have left us to stay here at home to bear witness, the point is that at every moment we have to be ready for the summons to go anywhere and to do anything. That is the only possible motto of anyone who has been ordained priest. I often think it would be a very good thing if someone in my position were to go right away to some desolate diocese. I tried half in fun to get a good many Bishops at the Lambeth Conference to exchange with me, but no one would take my job ; and I have just the feeling myself that it would be “ magnificent, but not war.” Really, half—three-quarters—of the world would believe I was running away. At any rate, we have got that gallant Bishop of Tokio who has given us an example. I want you, however, to believe that what I say to you I say to myself—if the order came to me from a source that I thought was right, please GOD, I would not hesitate for a moment. What

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is the real importance of a great position here? It is nothing compared with going to the end of the world to convert the world to GOD. Let us, then, take home the first point and pray over it: "I am ordained; and when I was ordained, I was ordained for the world."

(2) And then we come to the second thought, and that is that *we are, or ought to be, filled with the SPIRIT*. Now, just think over this with me. When I say we ought to be full of the SPIRIT, what justification have I for saying that? In the Confirmation service you remember the beautiful prayer in which the Bishop always thanks GOD for the candidates—not only that they have received remission of all their sins, but have been baptized with water and the HOLY GHOST. Therefore there is a gift of the HOLY GHOST which we cannot define fully in our Baptism. Then comes Confirmation: "Then laid they their hands on them, and they received the HOLY GHOST . . . for as yet He was fallen on none of them." Baptism and Confirmation comprise jointly the seal spoken of in the New Testament: "Grieve not the HOLY SPIRIT whereby ye are sealed unto the day of redemption." We have all been confirmed. Then comes the Ordination. Can any of us forget, "Come, HOLY GHOST, our souls inspire," either sung by some sweet treble voice on behalf of the congregation in the cathedral, or sung altogether by the congregation; and then, "Receive the HOLY GHOST for the office and work of a priest in the Church of GOD now committed unto thee?" We must deeply ponder those solemn words. A layman once asked, "Do you mean to say that all our clergy have

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been through that?" Yes; he did not realize that we had been through that. We must never forget it. Every one of us at this moment, if we have stirred up the gift that is in us by the laying on of hands, is full of the HOLY GHOST. Now, what does that mean? It means that, whether we are at home or whether we are abroad, we have to be tearing, raging missionaries. The one thing we must be perfectly clear about is that the Mission work at home or abroad is literally one. It is not a matter at all of distress to me that some dear spiritual son of mine whom I have ordained should be called to minister here in London, because in the Junior S.P.G. we never meant to belittle home work; but what would distress me, as one who had ordained and prayed over him, would be to find he was not a red-hot missionary where he is. That is the point—to be a red-hot missionary in Bethnal Green, Hackney, Bermondsey, Southwark; wherever it is, we are bound to be that if we are full of that HOLY GHOST which fills with missionary zeal everyone who is full of Him. And therefore our second question must be at this sacred time, Are we full of this holy flame? are we full of this keenness? are we working our district, our club, the Children's Guild, in a missionary spirit, through the power of the HOLY GHOST? I think nothing is such a good preparation for being caught away by the SPIRIT, as it were, and taken off to Central Africa, or elsewhere, as being a red-hot missionary in London. Nothing helps you to be a missionary so much as coming here Friday by Friday and hearing what is going on elsewhere. I cannot tell you how it helped me in the difficult nine years in Bethnal Green, with

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such disheartening work, when it seemed as if religion had almost died out of the people, to come here and hear how some devoted missionary had been working away at the end of the world; one felt then that the missionary work was all one, and I went back to my work inspired by him and his patience. After all, my difficulties were as nothing to his. I prayed for him, and he prayed for me; and that helps to keep a red-hot missionary spirit in the work of the Church at home.

(3) And then, thirdly, I do not think we realise fully what was put before me at a very historic moment of my life in a sermon in Lichfield Cathedral. Now, I will just paint you that. I do utterly dislike speaking about myself, but when one is addressing people who are about the same age as one was then, it sometimes helps them if one honestly tells them of an experience of one's own. There was brought to me in that sermon, now more than twenty-two years ago, a conception, which I have never forgotten, of the work of the Church as one vast Cathedral in which we are working, and which fills the world. The reason I remember the sermon is this. I was at Lichfield. I was very comfortable; I had the dearest little church, in which I preached every Sunday evening. I was honorary lecturer at the college, and played games with all the young men—twenty to thirty young men—who were my great friends. I was treated much too kindly by the Bishop, whose private chaplain I was. Everything was *couleur de rose*. At that time the Bishop of Brisbane, Bishop Webber, came over to try to find someone to take the place of my dear old friend who

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was called to his rest so suddenly the other day, Bernard Wilson, who was his chaplain at Brisbane. He talked to me, but the old Adam was against it, and I did not want to go. I felt, however, that the call could not be resisted, and in that service, for the Church Guilds of the diocese, I was waiting for the voice from Heaven to decide. An old man, Canon Twells, preached—I can see him now ; I knew him afterwards as a personal friend ; and this only shows how a sermon may speak home : I can still hear his short sentences ringing through the Cathedral, as he pointed out “to every man his work.” That was the deciding message to me. In the evening I offered myself to go, never dreaming, of course, that I should not be sent. Well, why it was that the powers that be forbade me to go, and in six months afterwards sent me to East London instead, I need not enter into now, because that is something which does not concern us here. But my point is this : I can never forget the most entrancing conception which was put before us that day—of the great Cathedral stretching throughout the world, in which you hear the chipping of the stones far away in the distant aisle, while you may be working in another part of the same Cathedral. It makes no difference whether you are chipping a stone in the Brisbane aisle far away, or polishing up the reredos in the Lady Chapel at home. You hear sounds of what is going on in this one great glorious Cathedral throughout the world. Possibly it was that sermon which has always made me write, even at night—which is a bad thing to do—to many of those brothers who have gone out in the world. They want

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to hear the chipping of the stones at home. It cheers them up in doing their duty, and they value it tremendously. They are working far away, but it is all one work, at home or abroad.

(4) Now, perhaps you may say: "Well, Bishop, you have put before us thoughts which would encourage us to work, whether at home or abroad, but now have you got any thoughts which we should turn over in our minds prayerfully on any kind of decided points as to the special claim of work abroad?" I certainly have, and of them I will put first that of the new nations which are being born in a day abroad. I mean that when you ask yourself what is going to be the future of that new nation of a hundred millions which there will be in North-West Canada and British Columbia in future days as time goes on, you realise that it depends on what you are going to do here. That nation of a hundred millions, which will have probably the deciding voice in the future of the world, which will look towards Japan on one side, and through the four holes of the Rocky Mountains back to the West on the other, and will probably be more important than Germany, or the old home country, and larger than the United States—what is that nation going to be? Now, I say it ought to make us weep with shame if it is not British, if it is not Christian, and if it is not Church. I really envy Mr. Boyd and the little party who are going out to Edmonton, in Canada, to this glorious work. Only think what those men may be doing for the future of this new nation! I was preaching at St. Paul's, Ontario, three years ago, at the Jubilee of the Ontario diocese, and I found then how wonder-

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fully grateful they were to their pioneers, and what a noble record of work they had in a diocese which was founded only fifty years ago. The pioneers made all the difference to what came afterwards. I do not say that it has been as well supported as it ought to have been: it has not; but still, what impressions shall be made upon the new nations that are being born really depends upon us. Do not think I depreciate—would I be likely to?—our work here; if you saw how five or six thousand people in Canada came every night simply to hear about the Empire at home, you would see how our work here affects the whole Empire. It is not affectation to say that there must be keen, strong men here to keep the heart of the Empire sound. At the same time, we must pour some of our young life-blood into these new nations.

When you are deciding for GOD where your vocation lies, I should not be doing my duty to you if I did not tell you the effect your work may have on the new nations that are being born to-day. Bishop Knight-Bruce, when he left his old parish of Bethnal Green to go to Bloemfontein, was asked by Bishop Walsham How: "How do you know that Bloemfontein may not be, in the ages to come, a greater pivot in the world's life than London?" You do not know.

(5) Then, fifthly (and this is beautifully put before us by William Temple in his addresses to University students, "Faith and Modern Thought," which you should all read), consider the real meaning of growing to the measure of the stature of the fulness of CHRIST. He says that what it really means—and

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I believe he is perfectly right—is that humanity (not only the single man) has to grow to the fulness of CHRIST; and he points out what a wonderful stimulant this is to foreign Mission work. What GOD is longing to see is the whole human race brought in, that He may see the measure of the stature of the fulness of CHRIST in the human race which He has created. And there will never be the fulness of the outpouring of the SPIRIT until that is accomplished. That is a most inspiring thought, the more you ponder it. We are straitened, not in GOD'S power, but in our own ideals, in our own ambition. Just think what the world would be—the millions of China and Japan, all these great Colonies and new nations, if they were all loving JESUS CHRIST and full of the HOLY SPIRIT! It simply fires the brain and the imagination to think what it would be. And that is what we have to work for: not for little spots here and there, but for the whole world to grow to the measure of the stature of the fulness of CHRIST and be filled with the SPIRIT. Does not that send our hearts out all over the world, first of all in intercession, and then, if we are called, to follow in person our prayers? The more you think of it, and read about it, the more you will feel that the motive which William Temple put to the students is a living, growing, and inspiring idea, over which we must pray and think much in the days to come.

(6) And then my last question is, Have we realised what it is to be stewards of the mysteries of GOD? That is what I am trying to preach all round North-Western London this Lent—"stewards of the mysteries or keepers of the secrets of GOD." That is

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what it means: GOD'S secrets that He whispered in our ears—the secrets which we cannot go into to-day, but which we know well enough—that there is a living PERSON behind the veil; that all things work together for good to them that love GOD; that sin can be forgiven; that there is a world to come; and that there is a wonderful transforming power in the grace of GOD. Do you think that we happy people have had those secrets whispered in our ears from our very boyhood—the five secrets of life which change the whole of life—in order that we may keep them to ourselves? No! we are stewards for the world; we only have them in trust to pass them on. That poor boy on the ranch—we owe them to him. The poor little black children in the middle of Africa—we owe them to them. We owe them to the Chinese and the Japanese. We are merely stewards. But we find that our Church, so far from being a good steward of the manifold grace of GOD, has been a very poor and mean-spirited one. I saw a girl who was making a journey round the world this very last winter, who has been induced to join the Roman Church by finding a Roman Catholic church and ministry everywhere and the Anglican Church practically nowhere. She went through Siberia, China, Japan, and many other places, but she never found a place where there was not a Roman Catholic church to go to. We do not realise this; we live in a fool's paradise. How terribly badly we have fulfilled our stewardship! We have got to redeem all that. I think the Mission work of our Church covers about one-seventh of the Mission-fields of the world, according to Bishop Montgomery's book.

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Do not let us blame our predecessors. We should have probably failed as much as they did if we had lived in those days. We are always so late in the Church—a hundred and seventy years late in sending bishops to the United States ; so late in East London ; so late in North-West Canada—that even some of the sites wanted by us are now occupied by others. Our Church has to roll off the reproach of being a bad steward of the mysteries of GOD. If only we can roll off that reproach, if once we realise that we are stewards of all these glorious mysteries or golden secrets, we shall be more keen to pass them on.

Those, then, are the six thoughts which to me are fructifying thoughts : we are ordained, we have given ourselves away ; we are full of the HOLY GHOST ; we are working in one great Cathedral, building up one great Cathedral throughout the world ; we have these new nations to form ; and only when we have formed and fashioned them can we respond to GOD'S ambition of seeing the whole world reflecting the face of His SON, and being full of the HOLY GHOST, and we ought to be good stewards of the manifold grace of GOD. It seems to me that, if we take those six things and pray over them, we may get back in the power of the SPIRIT to our real ideal. We cannot then be slack, we cannot have only a handful of people here on the Fridays on which we have agreed to meet. It will mean reading circles in every deanery for study ; it will mean having, among the things you read, always a book about Missions, and, if possible, a book read together, so as to inflame your zeal, and make you pray with intelligent interest. It will mean praying every day, dividing the Mission

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Field into six parts, praying for one each day, and for Home Missions on Sunday. Keep a firm belief in the power of united intercession; look on that as the important part of your meetings rather than the speech that comes after. It will mean watching yourselves to see whether you are looking for the guidance of the HOLY SPIRIT; whether you are ready to be caught away either to some place abroad or to another place in London, or to stay where you are and work in your parish year after year, listening to the guidance of the HOLY SPIRIT the whole time. And I believe if in those ways we revive our zeal, we shall have the Junior S.P.G. once again a moving power in the Church, and bringing back a memory of Pentecost.

II

HORNSEY PARISH CHURCH

SUNDAY AFTERNOON

TO MEN ONLY

CHRIST IN THE HOME

“For their sakes I sanctify myself, that they themselves also may be sanctified in truth.”—ST. JOHN xvii. 19 (R.V.).

YOU may call this “JESUS CHRIST’S family prayer.” Do you say He had no family?

Read, then, a little book, which will give the title to my talk to you, called “CHRIST in the Home,” by Canon Walpole. In it he points out that our LORD JESUS CHRIST found in the society of these young men whom He called out a real home. I can feel myself what it is; I can sympathise. I find in the young men who gather round me as a kind of bodyguard, and fight at my side, and care for me, the best substitute for a home of my own, and especially in those who give me their love and confidence. And, therefore, when our LORD JESUS CHRIST in His last days, looking down on His little family, said, “For their sakes I sanctify myself, that they also may be sanctified in truth,” I understand what He meant. It was His family prayer. Personal

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sanctification for the sake of your home is a powerful motive.

I am going to speak to you men, young and old, on home-life, and I am going to take for my title "CHRIST in the Home." And the first thing I am going to say, in which I believe I shall carry all of you with me, is that we stand or fall by our home-life. I mean this: if a man finds his home a place where there is no peace, and no confidence, and no happiness, and no trust, well, he is a lost man indeed. Where is he to find it if he does not find it in his home? On the other hand, however wearied a man may be—and business life, I know from many a friend in business, is a worrying life—however much the storm of life may batter him, however much he has to stand up against bitter words outside, if he has got a real home to come back to, he has a source of peace which passes all understanding, and in his home he is hid in the secret place of GOD'S tabernacle from the strife of tongues. Now, is not that so? And, if that is so, it brings me straight on to the question that I want to ask and answer: What is the secret, or what are the secrets of such a home which is a Heaven upon earth? "Surely it is Heaven upon earth when a man's mind rests in Providence, moves in charity, and turns upon the poles of truth." *

(1) Now, the first absolute essential for such a home as this—and mind, those who have not got such a home are looking forward to it in nine cases out of ten, in a congregation like this—the first secret is to have love there—real love. And there is all the difference

* Bacon.

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in the world between love and lust. What are you to say to a man who goes on being persistently unfaithful to his wife, and making her miserable, she knowing it all the time? Is he a man at all? He is an animal. Love, true love, is quite different from lust. As Shakespeare so beautifully says:

“ Love comforteth like sunshine after rain,
But lust's effect is tempest after sun ;
Love's gentle spring doth alway fresh remain,
Lust's winter comes ere summer is half done.”

If you have made any mistake about that, rectify it in the clear air of GOD'S truth now. Of course, there is a carnal side to marriage, but marriage is a union between two spiritual beings, and it is the spiritual side of marriage which is the highest and most lasting. And, therefore, the real test of whether a man has pure love in his home, and not merely animal lust, comes five, ten, fifteen, twenty years after marriage. If it is true love, it increases and grows brighter and brighter, stronger and stronger, as life goes on; and it is that considerate love, that love which is compared by St. Paul to the love of CHRIST for His Church—that considerate, chivalrous love which a man has for his wife all his life, which is the foundation of a happy home. Now, is your home like that? Are you as considerate and chivalrous and tender to your wife as you were when you were courting her? That is the question. If not, what right had you to ask a girl to leave her home and share yours, if you are not taking the responsibility of making her happy? Is it your temper that is cursing the home? Is it your irrita-

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bility which is making everybody miserable there ? Then it is your fault, and no other person's, that you have not a happy home. And if you honestly say, " Well now, it is not all my fault, Bishop," on whom lies the real responsibility for altering a thing like that ? On the head of the family. " We that are strong ought to bear the infirmities of the weak, and not to please ourselves." And really, when I have seen, as I have, the worry which comes on many a poor wife, especially in the poorer parts of our city—the trouble about the dinner and the children, and often the responsibility of making a small income go round—I do think that a man ought to be very considerate to his wife, even if sometimes her temper breaks down under the strain. At any rate, my first question, dear friends, is this : If yours is not a happy home, whose fault is it ? And I could not ask for a better resolution, as the first resolution of the Hornsey Mission, than this resolution made this afternoon : " GOD helping me, I will go back and alter that. No, I have not been kind. I have neglected my wife ; I have been out every night at my club. I have left her to have no amusement or enjoyment. No wonder she gets a little sad. I will be kind to her ; I will go back and be more like the chivalrous gentleman I ought to be, and I will try to make her a happier woman than she has been lately." What a change that might work, I venture to say, in hundreds of homes !

But then come the young men who have no homes yet of their own, and they say : " Well, Bishop, we came here, and we wanted something said for ourselves. You have not as yet said anything to us."

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Wait a bit ; I have this to say to you : If you are ever to have a pure, happy home, with self-respect in it, and mutual respect for one another, you have got to prepare for it now. I have known dozens of men who have fouled their paradise before it ever came. Do you suppose that you can have a happy home in any way if you treat the girl whom you hope one day to marry in a way which both of you know is wrong, and which will linger on as a bitter memory long after your marriage, if you are married ? And therefore, so far from my first message this afternoon having nothing to do with you young men, I say it has everything to do with you. Do not believe for a moment the Devil's lie which may be told in your office or elsewhere, either that all young men go wrong, or that no young man can keep straight, or that immorality is good for your health. One is more of a lie than the other. I have the opinion of hundreds of the best doctors in London, and if I had them standing here in a row they would give the lie from a physical point of view to every one of those statements. I have spoken on the subject lately with one of the most distinguished men in his profession, and I have heard him give the lie to them time after time in meeting after meeting. Therefore it is everything for you to keep the capacity for the pure, tender, chivalrous love which you will want for the foundation of your home. And if I can save by these words one young brother from being led away by the lies of the Devil, I shall not have come to Hornsey in vain.

(2) Then, the second question is, How are we to have this chivalrous, pure, inspiring love in the home ?

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And that brings me straight to what I called the subject, and that is, "CHRIST in the home." We have had really some beautiful services in Willesden, and the subject which we had before our mind there from beginning to end was the power of the living CHRIST before our eyes, in our lives, to keep us strong and pure and true. There is not one Gospel for Hornsey and another for Willesden. If you ask me how you are to have that love in the home, I say without a moment's hesitation, you must have CHRIST in the home. How will that do it? In three ways.

You must have, first, CHRIST as the ideal in the home, as the pattern before your eyes. Why do you suppose, I ask you, as a brother man, did the SON of GOD take a human body exactly like our own, and wore it perfectly pure and stainless? Among other things, to show us that the body need not sin. The instincts of the body are not wrong at all. The capacity for fatherhood, the instinct which leads to the propagation of the human race under GOD'S laws, is perfectly right; it is sacred—it is a sacred power. The power of fatherhood is one of the most sacred things about man. But this is the point: it is so sacred that we must take the example of the pure and perfect Man, the perfectly self-controlled Man, as our Example. CHRIST is the ideal of the self-controlled Man. "Behold the Man!" Man is a spiritual person; we are immortal spirits dwelling in mortal bodies, and the spirit must control the body. Here are some of CHRIST'S laws for the home: "Blessed are the pure in heart, for they shall see GOD." "No fornicator shall inherit the Kingdom of Heaven." He tells us what marriage is—"A

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man shall leave his father and mother, and shall cleave to his wife, and they twain shall be one flesh ;” and if he divorces that wife and marries another, he commits adultery. All these laws of GOD, given through CHRIST’s mouth, are to be carried out in the home. The head of the family must be looking after the children ; preventing bad books from lying about ; discouraging in the home demoralising talk ; carefully watching the habits of the children while they are young, lest they get into bad ways ; and warning the boys against obvious temptations, by which warning many a boy might have been saved from a life of misery. Am I speaking to some who have never had CHRIST in the home, because they have never had CHRIST in the heart ? Then I offer you the treasure of the world. He loves you to-day ; His mercy calls us to wash away your sin. “ JESUS, beholding him, loved him.” He looks down and loves you. Here is the chance of your life.

“ Oh ! come to my heart, LORD JESUS,
There is room in my heart for Thee.”

And if you have JESUS in your heart, you take JESUS with you into your home.

There may be men here this afternoon to whom all this up to now has been like an idle dream—“ a tale of little meaning, though the words are strong.” Oh, my brothers, as your Bishop and as a brother man, I say, let not this message, let not this Mission, be in vain. It is all real ; it is the living reality of the world. Open your homes, open your hearts to JESUS CHRIST, and you will have happiness and love in your home.

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(3) And that brings me to the other thing that you must have, besides love, and that is religion. Are you one of those people, I wonder, who imagine it is enough to say to your children, "Now, dears, run round to the Sunday-school," and are quite content that the wife shall go off to the Sunday evening service, and think you have done pretty well. Why, my friend, you are making a great mistake. Those boys, when they grow up, will do exactly what they have seen their father do, and will entirely forget what he says. A little boy who was climbing on the Alps with his father—and this is quoted in Dr. Walpole's book—said: "Be careful, father, where you tread; I am just behind you." What a parable! You love that boy of yours. Now, that boy's future almost entirely depends upon you. He says to you unconsciously: "Be careful, father, where you tread; I am just behind you." If you go over the precipice, he will follow; and if you are a godless man for the rest of your days, he will be a godless man. It is an awful responsibility being a father of a family, and the very fact of the trust of the boys, and the fact that they look up to and think so much of their father, and are so proud of him, makes them imitate him when they grow up. And that is why I put those words into your lips: "For their sakes I sanctify myself, that they also may be sanctified in truth." "For that boy's sake," you must resolve, "I will begin to come to church, because I want him to go when he grows up; for that boy's sake I will take to my prayers again, because I want him to pray; for that boy's sake I will open the old Bible and read

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it again, as my mother taught me to do, because I want him to read it." That is a very good second resolution—to have religion in the home for the sake of the children. Now, if anybody asked me who was the person whom GOD expected to teach the children religion, I should say without hesitation, the father of the family. He represents GOD to the children. There is a beautiful phrase in the Bible, which says that from GOD every family on earth is named ; that is to say, GOD is the father of the children, and He is the prototype of every family on earth ; and the father is the imitation of GOD, and the representative of GOD in every family. The father is responsible, not the clergyman—not primarily the clergyman—for teaching the children to love and fear GOD. In nine cases out of ten you leave it to the poor overworked mother. I do not say that the mother is not to help—of course she has to teach them to pray ; but if the father took an interest in religion, he would put questions to them as to what they were learning in the Sunday-school ; he would have them round him to read the Bible and to pray before they went to bed. It is only sloth or shyness which prevents him doing this, but it will make all the difference in the world. As I go about London, I find the best Church work going on where the fathers of the homes have been themselves converted, for where the fathers are converted the children and the wives join the Church too.

And then religion in the home must come by discipline. Do not spoil your children. They are not playthings ; they are spiritual beings ; they have got to live for ever ; they have got to stand up

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against temptations, difficulties, and troubles. Some fathers seem to use their children as mere toys—pet them when they themselves are in a good temper, and push them out of the way when they are not. They do not seem to realise that these children have to be disciplined and trained for the battle of life, and trained by the father. And what I say to fathers applies equally to you younger men who are brothers. You ought to shelter those sisters of yours—to see that no young men are introduced to them who are likely to do them harm. You ought to look after your younger brothers and sisters. A godly brother in a home is a treasure to that home, and such you all could be.

(4) Now, my last question is, How are you to sanctify yourselves? If I have convinced you of anything, it is this: you have to set out to sanctify yourselves for their sakes, that they also may be sanctified in truth. Now, I will take five ways in five words. Put out of your life everything which disgraces it, and is antagonistic to what I am saying to-day. I do not know your lives. I do not want to speak to you as if you were a number of people living bad lives. I do not suppose the great majority are. But you have got to put out of your lives anything which will prevent the HOLY SPIRIT using you in your home. You may say: "It would be absurd for me to do these things, seeing the kind of man I am." But you must be changed; you must put out of your life anything which makes this language about you a mockery. For GOD'S sake, do not omit to do that! It will change the whole of the next twenty years of your life. Give up that

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friendship, that habit of drink, gambling, impurity—whatever it is ; away with it, if you are going to sanctify yourself.

Secondly, kneel down every day, and pray for the light and guidance of the HOLY SPIRIT to make you pure and to sanctify you. It is the great work of the HOLY GHOST to sanctify us and make us holy.

Thirdly, come out and bear a brave witness in your place of business to-morrow. If you have joined in foul talk, you must let them know to-morrow that it is all over with regard to that. I remember talking, during a Mission in East London, to a man converted in a chapel. He said many things which were very touching, and one was this : “ Oh,” he said, “ the worst thing was not being baptized before two thousand people, but when the minister took me by the arm, and walked me down before my old mates—that was a crucifix !” But he was all the better for it. And I found him twenty years afterwards still working for the LORD. That witness had clenched the matter. I want you to bear witness bravely before your friends, and let them know that you are going to turn over a new leaf this Mission. Come out in the old Church—you who were brought up in the Church—and make your witness here or where you worship, and receive the falling of the HOLY GHOST in Confirmation. For two thousand years in the Church without a break people have borne their witness and received strength in Confirmation.

And, lastly, do not write yourself off as a man who can never come to Holy Communion. All the first communicants were working men, every one of them ;

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but now we have got an idea that the Holy Communion is reserved for a select few. It is nothing of the kind ; it is meant for a working Church, for the rank and file of an army who are fighting a battle for GOD. The Church of England Men's Society has already changed the minds of many about this ; there are seventy thousand of them, and most of them communicants. Do not, then, lose the blessing. I cannot imagine anything which will more sanctify your home than for you and your wife—you may not be able to come together, for perhaps you cannot leave the children—to come every Sunday to the Holy Communion, carrying back CHRIST's own presence into your home for your children's sake.

And so I leave my message, " CHRIST in the home," as the glorious chance for all of you. I cannot forget that despairing letter from the poor man which I quoted : " I heard you two years ago, and little thought I should be where I am to-day—in despair." " Let him that thinketh he standeth take heed lest he fall." But, on the other hand, those who have never lifted their spiritual ambition to such a height as this, to be like GOD, like CHRIST, to their children, let them take the chance offered them now, and in the power of the HOLY GHOST, let them go home altered men, determined to be loving, determined to be kind, determined to do their duty by their wives and their children, and for the first time there will reign CHRIST in their homes.

III

TOTTENHAM PARISH CHURCH

SUNDAY AFTERNOON

TO MEN ONLY

ALIVE UNTO GOD

“Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto GOD through JESUS CHRIST our LORD.”—ROM. vii. 11.

I AM going to begin with a little parable from nature. I hope that some of you got out into the country yesterday, as it was Saturday. I was able to do so myself, and I do not think I ever remember a more glorious day than that first—almost the first—day of spring. Everything seemed to be awake. The birds were singing ; I heard the stream, where I was, babbling by the side of the meadow ; crocuses were coming out into bloom ; the sap was coming up into the trees ; and you seemed to realise in a picture the earth as GOD meant it to be. The earth was alive unto GOD. Every part of it seemed to quiver with life. It was responding to what GOD meant it to be. I have watched before now from the top of some snow mountain the sun come up, leaping like a great giant, while the mist still brooded down there in the valley, and the sun seemed

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to cry down to the sleeping earth : “ Awake, thou that sleepest, and arise from the dead, and I will give thee life.” And you saw yesterday the response of the earth ; then it was indeed the glorious home which GOD made for His children. “ This is the day which the LORD hath made : we will rejoice and be glad in it.” And the whole round earth was yesterday alive unto GOD.

Now, what is the meaning of that parable ? I want to picture GOD’S idea of—shall we say ?—these eight hundred men here in Tottenham Church. The whole idea of your being created at all—and what I say to you I say to myself—the whole idea of room being found for you on an already overcrowded earth—was for one purpose, and one purpose only—that you might be alive to GOD, a living person, and so responsive to the movements of His SPIRIT that He could move you here and there—that you might be a man who would show such all-round response to Him that you would be as the earth was yesterday—quivering with life ; that you might be together such a band of brothers—for, remember, religion never contemplates us as units by ourselves—working together, shoulder to shoulder, forming a living hammer, so that the HOLY SPIRIT could take a body like this, and hammer down all the forces against Him in Tottenham ; and that you might be such a power on the side of what was good, what was weak, what was oppressed, that there should not be a down-trodden boy or a down-trodden girl left in the place. That was the purpose for which you were brought into the world, and if you fail in that you fail altogether. It is not enough that you should be respectable men

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down here—men who are not taken before magistrates, who sometimes look into the church and hear some curate or vicar, and who have no particularly open vice. The ideal is different altogether. You were to be alive to GOD, the whole of you, and at every moment that GOD might use you for His loving purposes.

Now, let me take five parts of you, and five parts of myself, because I am so anxious that you should see that I come to you, not as a Bishop talking down to you from the pulpit, but as a brother-man among you to try and help you with myself to rise to the ideal GOD has of us. I am going to take five parts, every one of which must be alive to GOD if we are to answer at all to His ideal of what He meant us to be.

(1) And first of all the *mind* must be alive. When I used every Sunday for nine years to debate in Victoria Park with the secularists and atheists of East London, I found that an idea was current, not only among them, but also among the working men whom they misled or tried to mislead, and this was that if you were to become a Christian, you must not think; that there was a contradiction between the thought of the day and JESUS CHRIST; and that we practically said to people, "Now shut your eyes, swallow this. Don't think anything about it. The less you think, the better Christian you will be." I denounce that as the greatest travesty in the world. We want you to think. Unless you think, unless your mind is awake, you are not likely to be a Christian. We want you to think. The more you think, the better Christian you will be. Don't you remember

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that famous saying of Bacon, "A little knowledge inclineth a man's mind to atheism, but much knowledge brings a man round to religion"? And it is the much thinking and the much knowledge that we want. And, therefore, if I were talking to you, and you said quite frankly, "Bishop, I don't say my prayers; this is the first time I have been in church for months," what is the first thing I should say to you? Begin to *think* of how this world ever came about at all. Begin to think, and if at the end of six months' thinking you still thought or imagined that the world made itself, and that there was no BEING anywhere behind the world—well, you would have had a very shallow six months' thought. No; the more we think about the world and how it came, the more impossible it is to doubt that there is a mind behind the universe. The world is so orderly. The more we think about human nature, and see that we know the difference between right and wrong, and ask how we got it, the more we know there must be a Righteous Character behind the veil. And, therefore, Bacon was perfectly right. "A little knowledge inclineth a man's mind to atheism, but much knowledge brings a man round to religion."

Take another point. I can remember—I almost smile when I think of the absurdity of it—that there was a man down in East London who used to try to persuade us every Sunday that Christianity was a Sun Myth, and he really—of course, a number of his hearers did not know much of the subject—almost persuaded some of them that it was. But if your mind is alive you will know the strong, sure ground of that historical Character Who, even if at

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first you do not admit His full claims, you know dominates Europe to-day so greatly that every statesman and every Emperor is nothing in front of Him—in other words, the historical position of the Character of JESUS CHRIST. I remember pointing out to some of those people who said it was a Sun Myth the passage in Tacitus, the Roman historian: “JESUS CHRIST was put to death in the reign of Tiberius, when Pontius Pilate was Procurator in Judea.” “What do you make of that?” I asked. They said it was a forgery. I asked the British Museum to answer before the next Sunday whether it was a forgery. In East London they always accepted the British Museum as a final court of appeal. The British Museum said that no European critic had ever even suggested it was a forgery. Do not, then, be afraid to stand up for your religion or allow yourself to be laughed out of it. The laugh is on the other side. And, therefore, the more you think, the more you will see the historical certainty of this great PERSON, JESUS CHRIST, Who dominates Europe to-day.

Or, again, at first sight it seems a tremendous thing to believe—at first sight it is almost incredible—that the SON of GOD came down and took upon Him human form, and lived here upon this earth. But the more you think, the more you will see this. You will see how unlikely it is that GOD, having taken all this trouble about the world—all the more trouble if, as I believe, Evolution is true—would have stopped at the one thing which would make it all worth while—that is, displaying what He was like in the only way we could understand—as a human being, in a

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human form. And the more you think, the more you will see that the history of the world led up to and came down from the Incarnation. I will try and explain later in more detail what I mean by that.

Or, again, take another point. Every time you go to the City—I suppose most of you go a good many days in the week—you see at the top of St. Paul's a Cross. How did that Cross ever get there? In other words, why is the gallows—for the Cross was what we call the gallows—waved in triumph over one of the greatest cities in the world? It would be a strange thing to take our gallows, which we hate and despise, and can hardly bear to mention, and put it on the top of one of the biggest buildings, and wave it in triumph over the great city. That is what has happened to the other gallows. Ask your sceptical friend how it got there. The more you think, the more you will see that something must have happened to change the shame into triumph; something must have happened after the Cross—something like, say, the Resurrection—which changed the badge of shame into a badge of glory.

Those are four illustrations to show why I want you to think, and why your mind has to be alive; and the more your mind is alive, the better Christian you will be. And, mind you, when you have accepted the Christian faith, you have still got to keep your mind alive. I remember when I was a young man just leaving Oxford, I almost shrank from taking Orders, for one reason, and that was lest I should sink from an unbiassed thinker, whose opinion on any point might be fairly asked by my friends or by other people in doubt and difficulty, into an advocate of a

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creed—merely the salaried, liveried advocate of a creed. Have I found that to be the case? No, not a bit, any more than Newton, when he had accepted the law of gravitation, stopped his thinking. He had got the key to new thought. And the glorious thing is that, when you have accepted the Incarnation of JESUS CHRIST and the Gospel of the SPIRIT and a belief in the powers of the world to come, it is then you enjoy thinking most, for that gives a new life to your thought. Read Professor Ramsay's "St. Paul the Traveller," which throws so much light on the Acts of the Apostles. You need be afraid of nothing. He that has put his hand into the hand of JESUS CHRIST has put his hand into the Truth. The truth cannot contradict itself; we can do nothing against the truth, but for the Truth. And therefore the glorious part of being a Christian is that your mind is living, active, and enjoying itself every day. So much for the mind being alive.

(2) But, then, secondly, we must have what every man who has left his mark upon the world has had—a *living heart*. Look and see what big hearts the great men whom we honour in the world have had. They have felt a wrong done to others as if it had been done to themselves. Take St. Paul: "Who is weak, and I am not weak? who is offended, and I burn not?" I love that splendid expression of real sympathy. That is how we should feel here in London. Who is weak in the poorest slum in London, and I am not weak? What little child is trodden underfoot, and I burn not?" Who has placed a stumbling-block in the way of that boy? What poor girl is denied a chance of keeping virtuous in the

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centre of London, and I burn not to get rid of that stumbling-block, and hunt the villain down, and save the poor girl? Take General Gordon; what brought him the love of so many people, and was the secret of the splendid confidence they had in him? It was because he had such a big heart to love them. He loved them all. I hope it will not be long before we build the Cathedral to his memory; it is a lasting disgrace to this country that we have been so long in completing it. Take Howard, the Prisoners' Friend. People in his day rested calmly in their beds while the prisons of the country were in an awful state. But not Howard; who was suffering in those prisons, and he burned not? He went on with his work until the state of the prisons was altered. Now, what is this body of men going to do down here? You will do nothing unless you have your hearts alive, unless you have living sympathies. Down here you have a Rescue and Preventive work carried on in Tottenham and Edmonton. Who are the men to take up that work and carry it on, and find the funds for it, and to see that no poor girl at all is down-trodden here? Who is the man to stand up against callous, unchristian, and unchivalrous talk in the shops and offices about that kind of sin? Why, you are. If you had living hearts, you would do this. Take the boys of London. If anyone really had a heart, a living heart—and I am speaking to men to-day who have responsible positions where they work—they would see that the boys in their shops and offices had a chance, and that those working with them did not use language that boys ought never to hear; and, if they did not themselves put a

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stumbling-block in the way of these little ones, they would see that no one else did. They would not mind becoming unpopular in putting it down. I have had shocking revelations during the last few weeks of the state of some of the offices and great houses of business of London, and of things that are said and done there. And it is because we have not big enough hearts that we do not say: "Who is offended, and I burn not?" and do not go to the help of the weak.

(3) Then, thirdly, our *conscience* has got to live. I spoke just now of the witness of conscience to GOD, and the more you think, the more you see that the fact of our knowing the difference between right and wrong is a sign that GOD must be a righteous Being; otherwise, as Dr. Chalmers says, He would not have placed a reclaiming witness against Himself in the breast of everybody. But the point is this: that conscience can be either alive or dull and dead. I heard of two men this week, one of whom condoned and defended the view that every married man had a perfect right to be unfaithful to his wife during her confinement. Just imagine the callousness of the conscience of a man like that! What has happened to his conscience? Where has it gone to? Gone absolutely away from the revelation of the Word of GOD and all GOD'S Commandments. And the second man was in some ways perhaps worse. He never misses his church, always kneels down to say his prayers, but is persistently unkind and brutal to his wife. Well, what has happened? Here is the conscience, here is the mirror inside us. Both men have got their conscience so deadened that, unless

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by GOD'S mercy it is awakened in time, it will get more and more callous, and will not be awakened until the Judgment day. Am I speaking to some who, if they got half an hour or ten minutes alone in this church and examined their conscience, would find it making itself felt? Take the Commandments of GOD one by one: "Thou shalt love the LORD thy GOD with all thy heart." Making idols—what sort of idea of GOD have you got in your mind? If you have got an idea of an intolerant tyrant, you are making a false image of your GOD. What about taking GOD'S name in vain? How do you spend your Sundays? What sort of people are you at home to father, mother, wife, or child? Are you such a man that your son would say in after-days, as he looks back upon his father: "My father set me such an example of what a godly man ought to be! Of course, I come to church and say my prayers, because father did so"? Or would he say: "My father sent me round to Sunday-school every Sunday, but he never came himself to church, and I do not go now"? I was quoting at Hornsey the saying of a boy to his father when they were climbing in the Alps: "Mind where you tread, father; I am just behind you." What a wonderful parable! And so with your son. If you go over the precipice, he will follow. What about hatred in our hearts, and the command about murder? What about pure thoughts, words, and deeds? What about strict honesty in our business? Sometimes, I remember, people used to talk about "getting into a little trouble." When I probed a little farther, I found the "trouble" was taking fifteen pounds on one occasion that did not

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belong to the person. That was what was meant by the euphemistic phrase, "getting into a little trouble." What about lies with regard to others, or carelessness about other people's characters? What about restless discontent? The Church teaches in the Catechism not that you must stay in the place to which GOD has called you, but that you must do your duty in that state of life to which it may please GOD to call you. (This is one of those misrepresentations of Church teaching which you Churchmen should root out and expose.) If you took those Commandments and went through them on your knees, would it not be true to say that some of you would find your conscience wake up? Are you trying to keep all those Ten Commandments of GOD, or are you like those two men of whom I have spoken? Have you got your conscience awake about those things? If not, then I say: "Awake, thou that sleepest, and rise from the dead, and CHRIST shall give thee life." GOD wants that conscience to be quick, quivering, sensitive, that so He may lead us and guide us. Oh, let us pray for a conscience alive unto GOD, always in the light, always turned to GOD, always straight with GOD—a conscience quick, quivering, and responsive to GOD'S Word.

(4) Then comes the *spirit*. Only think what we really are—immortal spirits living here for a few passing years, who cannot die if we want to; who have come from Heaven, and are going into the other world, GOD only knows when! I was with a man on the way here who had four times this last month been given up: there he was, in answer to our prayers, coming back to us almost from death. When we think

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what the immortal spirit really is, born for GOD, come from GOD, created to praise GOD, to worship GOD, to live for Him in His service, tabernacling here for a time; and when we at the same time know that, as a matter of fact, some do not pray, never dream of coming on to anything like open profession and Confirmation, and as to the Holy Communion, especially instituted for them, for the workers of the world, have never been, and at this moment never intend to be, communicants—that, in other words, the spirit is becoming more and more dead—when we think of all this, do we find that this is the case with ourselves? I humbly hope that my spirit is not *wholly* dead; I know it ought to be much more alive, but I do love my prayers. I do believe in GOD, I do feel a delight (I ought to feel more) in communion with GOD; I do believe in GOD, and I ask in my prayers that I may have a more living spirit to go on in my work. But, having said that, am I speaking to some to whom this is like a sealed book—all “a tale of little meaning, though the words are strong,” as Tennyson says? I want to “stab that spirit broad awake” this afternoon, to use Stevenson’s splendid phrase. Do you know that GOD loves you, that you are as distinct to Him as if there was not another person in the world, that He has sent His SON to save you? He invites you in the words of the hymn:

“Come, ye sinners, poor and wretched!”

It is all meant for you, and there is not the slightest reason why you who never say a prayer at present may not in time be a power for GOD and a living saint.

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There was a man we prayed for in exactly such a service as this a year ago, and now he is a most active member in the Church of England Men's Society. "Awake, thou that sleepest, thou immortal spirit that art sleeping—awake, and rise from the dead, and CHRIST shall give thee life."

(5) Once again, and lastly, the *will* must be alive. People often ask about conversion. At St. Paul's conversion it was not when he was beaten down by the blaze of light that he was converted—not at all; it was not until he knelt down and said, "LORD, what wilt thou have me to do?" that Saul was a converted man, and ready to become St. Paul. It is the will that matters. What I have come here for is to wake your wills. Do you *will* to change, do you *will* to worship, do you *will* to work? That is the pivot—the will. If there is any man here who says, "I will; LORD, what wilt Thou have me to do? Send me, use me," and really means it, that man is on the way to be alive unto GOD. The poor friend whom I saw on my way here not an hour ago described his sensations when he was just going to die. Twice he had been quite unconscious, and they were saying the LORD's Prayer over him, and two doctors had given him up; and then slowly and painfully he came back to life, and is now a living man again. It may be slow, it may be painful; it may be that you will find the knees very stiff when you kneel down to pray for the first time after years without prayer; you will find it very hard to go home, if you have been selfish, rough, and unkind, and force yourself to say the first kind word; you will not find it too easy to-morrow to stand up and say, "I will

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not have that language in my shop, or where I work.” —it will be very difficult ; you will not find it very easy to come to church next Sunday. You have not been for some time to the regular service of the church. People will point at you, and say you have turned religious. You will not find it particularly easy to break down, when you face them, the habits which have deadened your soul. The Devil is quite quiet now ; he is waiting till you wake up. When you wake up, he wakes up ; and certainly he will do everything he can to prevent your being a godly, religious man. My prayer is this : that, using your wills, your spirits, your consciences, your hearts, and your minds as one living man with all your faculties awake, you become together a great army—like that in the valley of dry bones : “ there arose a mighty army ”—a great army, to go out and fight evil and encourage one another. Then there shall be such a body of living soldiers down here that we shall change the face of the district altogether ; every man will be a living force, every man will work by the side of his brother ; and as GOD looks down from Heaven, He will see something that will respond to Him as the earth responded yesterday ; He will see Tottenham a Kingdom of GOD, a Kingdom of living men and women and children, who answer to His call, and are moved by His SPIRIT, and He will see of the travail of His soul, and be satisfied.

IV
EDMONTON PARISH CHURCH

SUNDAY AFTERNOON

TO MEN ONLY

RESISTING THE DEVIL

“Resist the devil, and he will flee from you.”—ST. JAMES
iv. 7.

IS there a Devil or is there not? There is no good in shirking that question any more. If there is not, then we must roll away the dark superstition from the world. If there is, and we are forgetting him or ignoring him, we are like an army in the field that allows in the middle of it a deadly foe to occupy an entrenched position and shoot us down one by one. And it is a question that needs facing, because there is reason to believe that the belief in the Evil One is dying out of the world. There was a play acted in London not long ago—I did not see it, but I was told there was—which brought the Evil One on the stage. He was greeted with shouts of laughter, and the comment of a prominent newspaper was this: “The world quite clearly is ceasing to believe in the Devil.” If the New Theology is true, if evil is only an undeveloped form of good, then there is no reason whatever to

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believe in an evil spirit at all. At other times, at other services, I have dealt with this theory of evil ; even if the struggle we are all conscious of were only a struggle with our passions and our instincts, it would be serious enough, but it is ten times more serious if behind our passions and behind our instincts there is a subtle, dangerous, never-forgetting and relentless foe of our souls. And I could not do a greater service to you, if in Edmonton there is lurking and working this foe, than coming down and opening your eyes to the facts. Now, I may say at once that, with Bishop Wilkinson and Canon Body, and that grand old Nonconformist, Dale of Birmingham, I am an out-and-out believer in the Devil. I believe that nothing suits him better than for us to imagine that he is dead—that when, as someone has said, the Devil shams being dead, it is the most dangerous moment of all. And I am going to give you reasons why I believe we are making a great mistake if we forget or disbelieve that there is an evil spirit who is sworn to destroy us, who hates us because he hates GOD, who hates us all the more because he hates CHRIST, and CHRIST loves us.

(1) And the first reason is because I cannot understand the Bible unless that is true. Now, let me be frank with you. There is plenty of metaphor in the Bible ; there are plenty of things you cannot understand absolutely literally—they are pictures, images ; there are many things in the Book of Revelation which are images and pictures. But when you come to the teaching about the evil spirit, is the Bible an honest Book in saying this kind of thing which I

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am going to repeat to you, unless there is an evil spirit? Take, for instance, the Temptation—and I do not go beyond the New Testament—of our LORD JESUS CHRIST. I do not say for a moment that He was literally taken up to the pinnacle of the Temple and placed there. You may regard Him as taken up there in imagination, if you like, and that He saw in imagination what He did see there, and that it was a temptation in the spirit. I am perfectly ready to admit that. But do you really think that the account of the temptation of our LORD by the Devil, by Satan, could have been given in that detail, unless there was an evil spirit? Do you think that our LORD JESUS CHRIST, the Prince of Truth, could have said, “I beheld Satan, like lightning, fall from Heaven,” if there was no Satan at all? Do you think that, as He looked down upon the world, He would have said, “An enemy hath done this”? I often ask what our friends who talk about evil as an undeveloped form of good make of that. “An enemy hath done this.” Edmonton would be a happy place, but an enemy has been down here, an enemy has sown tares. That is why lust, pride, uncleanness, drunkenness, are here. Would He have said, “An enemy hath done this,” if there was no enemy? Do you think the inspired Apostle would have said, “Resist the Devil, and he will flee from you,” if there was no Devil? Do you think another Apostle would have said, “The Devil goeth about like a roaring lion, seeking whom he may devour,” if there was no Devil to go about? Now, we have got to make up your mind whether we look upon these writings as a revelation

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from GOD ; and, in the sight of GOD and as an honest man, I cannot accept those writings as a revelation from GOD if I see that on this particular point they entirely mislead me. And therefore my first ground for believing in the evil spirit is that it is revealed to me that there is this evil spirit, and that he has sworn to destroy me if he can, and he has sworn to destroy you if he can.

(2) But then, again, it is not only the teaching of the Bible. As I look about the world to-day, and study my own heart, and the hearts of other people, and watch London day by day and night by night, I am convinced, my brothers, that it is only this truth of the existence of the Evil One which accounts for what I see. Dr. Dale of Birmingham, whose splendid lectures on the Ephesians are models of what such lectures should be, says, I remember, in one of them, "How am I to account for the unseen hand which lights up passions that I thought were dead ? How am I to account for old temptations blazing up again as if some hand were raking up the ashes and making them live again ? How am I to account for horrible thoughts flung into my mind in my holiest moments, at my prayers, unless there is some evil spirit at work upon me ?" "I thank GOD," he says, "for it. They are not myself. If I thought these horrible thoughts were myself, I should indeed be in despair. But no ; they are flung into me ; they are the fiery darts of the Evil One." And is he alone in saying that ? We are very frank in these Missions—we have not time to be anything else—and I ask you, is it not true, that at your holiest moments there is sometimes

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flung into your mind some horrible thought or suggestion? Where has it come from? Have you not found that from some source, which you pray GOD may not be yourself, temptations of long ago, sins you committed when a boy, come back again, and the fire comes up again, and the passion that was dead breaks out again into flame? Why is it? How do we account for it? It is accounted for if there is someone, some person, in the unseen world at work doing it, tempting you, attacking you, firing these darts at you, which you are to catch on the shield of faith. That accounts for it. I agree with Dr. Dale that there is comfort in this: it puts you on your mettle. You may say, "This is not myself!" Temptation by itself is not sin. I find many people in despair because of a long temptation that has gone on for twenty years, but if they have not yielded they have not sinned; and one of the Devil's favourite devices is to make a man think he has sinned because he has been tempted. I was talking last night with Canon Body—he comes every year and takes services in my diocese, and we meet for a talk one evening in Lent—and he said: "Temptation has three parts—the suggestion, the pleasure in the suggestion, and the consent to the suggestion. But it is not until the consent is given that sin has been committed. A good man struggles when some temptation comes, a temptation which really tries him; but he holds fast, he never gives in for a moment. That man has not sinned at all; he has not consented. But at the same time the sensation of which we are all conscious, of resisting temptation, points to a tempter who is tempting us."

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Then I look round London, and I see an organised system of wickedness, and I find it so strong, so cleverly worked, so cleverly organised, that it must be the work of a great general of evil, and a very skilful one, too. I do not suppose that most of you respectable honest working-men or men in offices have any idea of what the wickedness of London really is on a large scale. I have to see, of course, as a kind of general superintending the forces of GOD, all the ramifications of the White Slave traffic in London—all the millions of money that are poured into it, the cruelty of the people who ruin the innocent in London, and the devilish ingenuity with which it is done. It is beyond human nature ; it points to a devilish intelligence which is using the brains of man to carry out his work ; and we make the mistake of our life if we do not realise that we are dealing with a skilful general, a person who marshals his forces. We are not fighting against an enemy we can see, but “against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” And everyone who shuts his eyes to the skilful general who has tempted millions of people is simply living in a fool’s paradise.

(3) Thirdly, I notice the extreme subtlety of temptation. Do you think the Evil One comes to tempt me in the same way as he tempts one of you ? Not at all. We are all tempted, but he looks out to see what the particularly weak point about me is, and what the particularly weak point about you is. He does not mind at all our going out before the citadel with flags flying, and parading our virtues, and saying, “I do

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not do this or that," so long as he can get behind, and come in at the postern door when no one is looking, the little open door in our nature through which he can creep. That is good enough for him. He does not mind about the front way, where all the flags are flying; but what you have got to see to is whether the subtle tempter, the devilishly subtle tempter, is not coming in behind you through something which looks quite innocent. Sometimes it is an innocent friendship. How many that apparently innocent word "friendship" has ruined! Into how many lives, through friendship, there has crept the Evil One! Or, perhaps, he has covered up some real piece of dishonesty in business. "Getting into a little trouble" used to be a favourite phrase in East London. I did not understand what it was at one time, but on one occasion I discovered it was taking fourteen pounds. And so he comes in different kinds of ways. What we have to ask is this: "Are we deceiving ourselves—or, rather, has he drawn over our eyes a subtle veil of self-deception, which he loves to spread there?" Ask yourself, my brother, because we are face to face with realities: "Is the subtle tempter actually tempting me, and has he succeeded in deceiving me that he is not?" Oh, if I could tear the veil away! If I knew your lives, if we could have a heart to heart conversation about real things, and if I were to hear exactly what the temptations in your life were, I believe we should find a number of cases where the Evil Spirit was dragging down some of you to your doom, and you have no idea about it. And that is because of the subtlety of the Devil. He has special ways of attacking our weak

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points. It is for that reason I believe in him as a person.

But, now, are we to be afraid of him? Have I come down here with rather a miserable Gospel for Edmonton? It certainly seems so at first sight. Our message for Tottenham was, "Alive unto GOD through JESUS CHRIST." It did sound, I confess, a more inspiring motto than to come down and preach to you here about the Evil Spirit. But are we to be afraid of him? Why, my message to you is this: "Resist the Devil, and he will flee from you." If only you realise what he is doing, if only you do not go on in a miserable self-satisfaction and delusion, and think that without prayer and without church and without CHRIST you can win, if you cease living your lives without watchfulness, without seeing from GOD'S commandments where he is undermining your virtue, then you need not be afraid of him at all, and that for four reasons:

(1) First, *he is only a created being*; he is not uncreated; he is not like GOD. There are not two GODS. Really, to hear some people talk, you might think there were two GODS. Not at all. What we believe is this: that the Evil Spirit was once good; that he misused his free-will, just as a man can misuse his free-will. He misused his free-will; he fell by pride. But he is only a created being. He does not know all about our inmost nature as GOD does; he is not all-powerful, like GOD. If you ask me why it is that GOD allows him any power at all, I cannot tell you any more than I can tell you why it is that man is allowed free-will. It is only for a time, of course. But I should like to cheer those who are fighting with

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the drink curse, or the temptation to gamble, or grappling with lust, those who are tempted to dishonesty, or, it may be, to forget GOD, and never say their prayers. Do not be afraid of Satan. He is terribly afraid of GOD :

“ Satan trembles when he sees
The weakest saint upon his knees.”

Why ? Because he knows he is only a miserable created thing, that GOD could destroy him with the breath of His mouth if it was morally possible for Him to do so consistently with His plan of redemption. Therefore, stand up to Satan. There is nothing in the world which he is more afraid of than hearing from a Christian our LORD's words, “ Get thee behind me, Satan.” If I could only induce you to say, “ I am not going to be afraid of Satan ; get thee behind me, Satan, in the name of GOD,” you would be astonished how soon Satan would take flight. Have you not found this—that when some bad thought has been suggested to you, perhaps at night, and you have said, “ LORD, help me !” it is gone in a moment from your mind ? If we test our religion properly, victory is always within reach. Satan is a created being ; GOD is uncreated.

(2) *GOD is ten thousand million times stronger than Satan.* Read carefully this fourth chapter of St. James, and you will find most beautiful teaching in it. “ Draw nigh to GOD, and He will draw nigh to you.” “ Cleanse your hands, ye sinners, and purify your minds, ye double-minded.” Are some of you a little afraid of beginning prayer again ? The knees are a little stiff when you have not prayed for some

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time. But do realise that if you do bend those stiff knees in prayer again, you have not far to go to find GOD ! For, before you have taken one step of the way, the FATHER has come down to meet His son again, just as the father in the Parable of the Prodigal Son came down. He ran to meet him, threw his arms around him, kissed him, and received him back—"Draw nigh to GOD, and He will draw nigh to you"—and gave him so many gifts. How we did enjoy that in the Central London Mission ! The father gave to the son the kiss, the robe, the ring, the home, the feast, and the shoes—all the things GOD gives us in the Church to-day—the outward and visible sign of love, the robe of Baptism ; the ring in Confirmation (the seal) ; the home, a glorious home in the Church ; the feast in the Holy Communion ; and shoes for service. What a blessed day it would be for Edmonton if every son came back to his FATHER'S home this afternoon, and received the six gifts of love ! Therefore, the second reason why we need not be depressed is that GOD is a million times stronger than the Devil. He will draw nigh to you the moment you draw nigh to Him. For Heaven's sake, do not forget that ! It is the truth of the world.

(3) Thirdly, we shall conquer if we *resist him in the power of the Cross of JESUS CHRIST.*

" Beneath the Cross of Jesus
I fain would take my stand."

Why ? Because at that Cross our Captain met Satan and beat him to his knees in a crushing victory he cannot ever forget. That is why he hates CHRIST so

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much, why he swears to ruin, if he can, mankind, because he met his match on Good Friday and Easter Day, and the risen SON of GOD came down to crush Satan on his own ground. He met him and beat him, took all his weapons and broke them up, and conquered him. And that is why you and I should be so grateful to our LORD. We have to follow up a victory which has been won already. As in the old French story there was joy throughout the host when the white plume of Henry of Navarre was seen, so, when Satan sees the blood-stained banner of the Cross bearing down upon him, and a great band of CHRIST's soldiers behind the Cross, he flies.

(4) And that brings me to my fourth reason : *We have got to resist him together.* Here is an organised force on Satan's side which numbers thousands. We must organise the LORD's forces. And that is why I believe so much in the Church of England Men's Society. I want it to spread more and more, because the more it spreads the more power we get to resist Satan. I want to see a campaign in Edmon-ton organised by CHRIST's men under the banner of the Cross to resist Satan to the death. Do something positive. I remember one day speaking in Chatham to a great body of soldiers. After the meeting they were keen to go out and do something at once to break up the forces of Satan in their midst. We must act wisely, but I should like to see down here more positive destructive work with regard to Satan. I know perfectly well he must have been at work in a number of ways down here, and I want to see a force organised to break down his power.

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We pray, "O GOD, Whose blessed SON was manifested to destroy the works of the Devil!" Now, what are some of the works of the Devil down here? You must break up the bad influence where you work. You have got to have the courage to stand up and bear witness. You have got to rescue the perishing, care for the dying. You have got to make your Edmonton and Tottenham rescue work successful, as I told the men of Tottenham. You must take up the burden which falls now on the women, or find the money for the Rescue Society. Surely there is something you can do, someone you can rescue. Look after those boys who work in your shop or office. It is scandalous, the language used in their presence. If there is some poor girl down where you live going wrong, get your wife, if you cannot go yourself, to look after her. Do something. We must organise and combine if we are to destroy the work of the Devil in this place, and what work for GOD has already been begun carry forward. Have a strong united force. We must have a more united Church, and fight these things. We work on the morality and the temperance questions with the Nonconformists from one end of the diocese to the other. When the Church of CHRIST is really united, Satan's day is over.

What, then, does it all come round to? Let us sum it up in a few words. First, beware. Look to see whether you have been living in a fool's paradise. Secondly, confess to GOD what is wrong. "Cleanse your hands, ye sinners, and purify your minds, ye double-minded." Look and see what it is. You cannot start again without facing the past. Take

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every sin that is on your conscience, and tell it out at the foot of the Cross, and start afresh.

Thirdly, pray. Oh, if some of you have given up prayer, come back to GOD, come back to Him ! He is looking for you to-day. You would be astonished at the happiness and strength of prayer if you began again.

Fourthly, combine. Do some organised work together.

Fifthly, "work, work, work while it is day : the night cometh when no man can work." And it will be the bitterest remorse of your life if, when you come to die, you have done nothing.

Sixthly, help in rescue work. If I could rally the men of Edmonton with the men of Tottenham, if both worked together in their districts, "alive unto GOD," and resisted the Devil, shoulder to shoulder as one man, we should have Tottenham and Edmonton a Kingdom of GOD, and GOD would be all in all.

V

ENFIELD PARISH CHURCH

PALM SUNDAY AFTERNOON

TO MEN ONLY

THE TRIUMPH OF THE CROSS

“Lift up your heads, O ye gates ; and be ye lift up, ye everlasting doors ; and the King of glory shall come in. Who is this King of glory ? The LORD strong and mighty, the LORD mighty in battle.”—Ps. xxiv. 7, 8 (A.V.).

I AM going to consider with you one of the most moving subjects in the world, and I can only pray, as I have prayed, that the HOLY SPIRIT Himself may give me the words to speak about it ; and that subject is “The Triumph of the Cross.” For if you come to think of it, what a marvellous triumph the Cross has been ! I dare say some of you meet in the course of your week other men who do not believe at all in what you believe, and even scoff at your belief. You may meet people up in the City where you go who sometimes adopt almost a superior air towards you, and say : “Ah, well, most enlightened people have given up that kind of belief.” Let me give you three answers which they will not be able to refute for a single moment. Why is it that a crucified Peasant is the greatest influence in Europe to-day ? Ask

The Triumph of the Cross

your friend that question : Why is it that One Who was left dead on the Cross, a Jewish peasant, has ten million times the influence of the German Emperor or any other King or statesman in the civilised world ? And then, if your friend gets out of that question, ask him another : Why is it that the gallows is brandished in triumph over the busiest city of the world—the old gallows ? With all the business going on, there stands at the top of St. Paul's Cathedral this gallows. How did it get there ? It would be interesting to hear what he would have to say. Or, again—a thing quite as strikingly historical, though not so obvious at first sight—why is it that in the Christian Church, all parts of it—Greek, Roman, Anglican, and the bodies who call themselves outside any of the three, as far as I know them—why have all of them, in the central thanksgiving service of their society or Church, without any stop for two thousand years, enshrined in the Eucharist the tokens of a bloody death ? In the very centre of this glorious thanksgiving, in the very middle of the Easter Eucharist in St. Paul's Cathedral, the Body broken and the Blood shed are enshrined. Do not tell me that anybody out of a lunatic asylum would have done that unless that death had been transfigured by something that happened afterwards. And, therefore, no wonder the unbelieving Emperor Julian, who had spent the whole of his life trying to crush down Christianity, when he came to die and found the Cross everywhere, and everywhere victorious, is reported to have cried : “ O Galilean, Thou hast conquered ! ” And so, before I go one step farther, let me hearten up you Christian Churchmen.

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Do not let anyone bully you or laugh you out of your faith. You are on the winning side—you are on the winning side intellectually; you are on the winning side in history and in argument, for no explanation has ever been given why a crucified Peasant lords the world, why the gallows is brandished in triumph, or why the shameful death is shouted with joy in every Eucharist of the world, unless He Who died was more than man and after His death rose again.

But, after all, the devils believe all that; they have had to believe it; they know it is true. And therefore we have got to take a far longer step than believing such a thing as that if we are going to be saved and ennobled by the Cross, and share in its victory. In one sense the Cross has been the great triumph of the world, and is to-day. In another sense it is the great failure of the world, if it has failed to save you; so far as you are concerned there is no sort of good in its being a triumph for everybody else. And therefore I want to help you. I do this work simply out of love to you all; I need not go round holding these great services on the top of everything else; I simply do it out of pure love for my brothers and to try to help them. I have been through doubt myself, a good deal of it, and because I have come through the darkness into the light, and because what I am preaching to you is the life of my very soul, I want to pass on to you and to give you the same happiness in it I have myself. And therefore let us face a little more in detail in what sense is it that the Cross triumphed. What did it triumph over, and how are we to share the triumph

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of the Cross ? You see, this is a good day to ask that question, because it is Palm Sunday, and that little procession into Jerusalem was a kind of prophecy of the great entrance into the Holy City. "Lift up your heads, O ye gates ; and be ye lift up, ye everlasting doors ; and the King of glory shall come in." That is the kind of thing the children sang on Palm Sunday as CHRIST went into Jerusalem ; but with a ten thousand times greater chorus the angels and archangels sang that song when the great Conqueror returned home : "Who is this King of glory ? It is the LORD strong and mighty, even the LORD mighty in battle."

When He went back with His garments stained with blood, what then was it—this is what I want to face with you—what was it He had conquered, and how can we share His victory ?

(1) Now, first of all, He came on to the Devil's ground, and conquered the Devil on his own ground. I often think of the legend that the Devil was once asked, "How is it that you have the heart to tempt so innocent and so young a girl ?" "Why not ?" he said : "she came on to my ground." I dare say there are some lads or younger men, or even elder men, who will do well to remember that, when their companions who led them astray before come round and ask you to go with them. There are places in Enfield, I venture to say, which are the Devil's ground for you—the places where you know you are too weak to stand up against temptation. My brother, remember this answer : "Why not ? He came on to my ground." You are tempting Providence in going to such places, or when you read the book that puts low imaginations into your mind,

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or when you go with the men who have led you astray before. Keep off the Devil's ground. Resolve to do that before we go a step farther.

But somebody had to come on to the Devil's ground, somebody had to come and brave the whole danger. Here we were, a stained human race, with not a chance in the battle against the great enemy. And the point is that JESUS our SAVIOUR came on to the Devil's ground, met every weapon that could be forged in Hell, broke it up, and beat the enemy of our souls. "Resist the Devil, and he will flee from you." But why will he flee? Not because he is afraid of us, not at all; but he is afraid of the PERSON, the Divine-human PERSON Who, coming on to his ground, beat him to pieces on the Cross. That is the origin of the old idea, lasting on for thousands of years, that if anyone made the sign of the Cross when they were tempted by the Devil, the Devil would fly, the reason being that it reminded him of the time when he was crushed by the great Warrior on the Cross. "It is the LORD mighty in battle." And therefore watch the great drama played out again this week. Those of you who have not up to now been very regular, earnest Churchmen, follow this week the great drama of faith and love. What we are watching is our Conqueror, our Champion, the One Who has made Himself one with us—"See the blood blind My eyes, the scourge fall on Me"—fighting our battles for us. Watch all the forces the Devil brings against him. You can hardly conceive of anything that was not brought—the black hatred of Caiaphas; the jealousy of the priests, so jealous of His popularity; the worldliness of Herod, empty fool, who had nothing

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but the world to care for ; there was the cowardly scepticism of Pilate, who knew He was innocent, but would not let Him go because he was afraid of men ; there was the weak discipleship and the denial of Peter ; there was the love of money and the treachery of Judas. Everything was brought, every weapon that could be forged in Hell was brought against the SAVIOUR. But the glorious thing is that we are not to win a mean victory through One who had to go through all this whether He liked it or not. "Weep not for Me," He said, "but weep for yourselves and your children." What you are watching is a perfectly voluntary rescue by a Champion Who need not have gone through anything, but Who bore all that right on to the end. He could have summoned twelve legions of angels with a wave of His hand, and have done with it all. But then we should have been a guilty race, unsaved. He knew that. He went steadily on, unmoved by slander, unflinching in the teeth of treachery, silent in the face of scorn and the scourge and the lying in the baking sun all those hours. He bore the spiritual darkness that we might not have to bear it. And at last, like a great Conqueror, He flung back His head : "It is finished, it is finished," and then, "FATHER, into Thy hands I commend My spirit." Watch that glorious battle in which our Champion beats the Devil on his own ground.

But you may say, "Well, Bishop, yes, I had not quite thought of that : that seems to be all right so far as I remember the New Testament ; but what has that got to do with me in this church this afternoon ?" That is just what I have come to ask you. When you die—and it cannot be far off, of course,

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for any of us, because these passing years soon go ; after all, life is but a day compared to eternity—the first PERSON, so far as we know, Whom you will see after death is JESUS CHRIST Himself. And I suppose what those men who died last week, of whom I spoke at Edmonton, one a layman and the other a clergyman—one of them just before he died said, “Magnificent, magnificent, magnificent !” and the layman said, “How splendid !”—I suppose what they saw was the SAVIOUR coming towards them. At any rate, whether they saw Him or not, so far as we can make out the first PERSON Whom you will see is the SAVIOUR with the marks of the Cross on His hands and feet. And therefore there is absolutely no question of more vital importance to you at this moment than the question, “What does JESUS think of me ?” It will be too late then, if we have to say, “Oh ! I could not believe it,” or “I forgot it.” I would rather have to say I could not believe it than have to say I forgot it. But what will—that is the question—what will be expected by the waiting ranks of saints and angels, by GOD Himself—what effect will that great throng expect the Cross to have had on you ? I wonder whether I am speaking to someone who is taking absolutely no notice of it whatever, for whom his SAVIOUR might just as well not have died at all, who never enters a church and never says a prayer. I was dealing with a soul this morning, one for whom we have thanked GOD, who for about four or five years never said a prayer, who had given up all religion and moral standards and all attention to

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GOD'S Commandments. There may be some who have done that and have not come back. Well, then, I have to tell the truth when I say you are trampling underfoot the SON of GOD and putting Him to an open shame. You will not be able to stand the sight of JESUS with the marks of the Cross in His hands and feet. You will be judged by that sight the moment you leave this world. But do you not see that the whole object of the Mission is to bring conviction of sin to you, as it was brought to that soul, who made its peace with GOD this morning? The whole object is for you to think in time. Perhaps you have not had a very good bringing up, have got among sceptical friends who laughed at the whole thing. Now is your chance. Let it not be in vain that He died for you. St. Paul said: "He loved me, and gave Himself for me." Go down on your knees and say: "God be merciful to me, a sinner." And it is not too late to-day. Or perhaps you say: "Well, Bishop, that is not quite the case with me; I am not as careless as that; but I have got a great temptation"—now this is what a good many have written to me to say during the Mission—"which you do not know anything about." "I have got in the way of drinking too much." "I am in a very difficult place, where it is very hard to be honest; if I am too honest I get turned off." Or another says: "I have got a secret habit I have had from boyhood, and cannot get rid of it." Those are the kind of temptations we have prayed for all through the Mission. And you say: "What has the Cross got to say to me? I want to be a Christian; I am not one of those careless ones—not as careless as that, anyhow." What is the

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triumph of the Cross, the message of the Cross, to such a one as that ? Why, simply this—that in the Cross you conquer. Do you not remember the grand old story that comes down to us from the early fighting times of the Christian Church how, when the Christian host was small and disheartened and almost overcome by their enemies on the other side, they saw the sign of the Cross in the sky, and the meaning of the Latin words which they saw on it was “In this conquer.” And that is why, of course, it was put upon their banners, and it was under the banner of that Cross they won such an overwhelming victory. “In this conquer.” I sympathise with you if you have got a temptation like that. “JESUS, beholding him, loved him.” We took that verse for an address to young City men lately. And He does love you. But you have got to meet that temptation in the power of the Cross. You have got to pray for grace, and in the power of the crucified and ascended CHRIST you can do anything. Do you not find when you say “JESUS, help me” that it is extraordinary what help comes ? I have had some bad thought come into my mind, perhaps, when lying awake at night, and I have said, “JESUS, help me,” and in a moment it has gone, because He is close by, our crucified and ascended LORD, and in the power of the Crucified you get rid of your temptation. Or perhaps it is : “Well, you have not quite hit off my case yet.” You say : “It is not quite like that ; but I feel myself such a mass of selfishness. I feel the old Adam so strong in me, and it seems to get the better of me. I tried, for instance, to keep my temper at home for a bit, but things worried me, and I came home as bad as

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ever." Now, what are you to do? How is the triumph of the Cross to come home to you? Do remember what St. Paul says: "I am crucified with CHRIST." What did he mean? He must have meant this—that he took the old animal nature, the old Adam which is in all of us, every one of us, and put it on the Cross, drove the nails through the hands and feet, and left it there to die. And that is precisely what you and I have got to do; and that is what makes many a life a lifelong struggle—taking the old nature and crucifying it. And therefore I pray you not only to get forgiveness for the past—that is one thing—not only to get help in temptations—that is another thing—but to take the old, bad, selfish, irritable, lustful nature and put it on the Cross, and leave it there to die by your SAVIOUR'S side; and only then can you be dead to sin and alive to GOD through JESUS CHRIST our LORD.

And what a glorious thing, even if we went no farther than this, if every man in Enfield did that—if, uniting himself to the victory of JESUS CHRIST, the great Champion over the Devil on his own ground, he helped to beat the Devil in the power of CHRIST on his own ground, too!

(2) But then, secondly, JESUS really did more than conquer sin: He conquered suffering. I have very sad cases to visit, and so has every parish priest. I have got to see before Easter, if I can, one poor woman dying hopelessly of cancer, and a poor girl who has been lying ill with heart disease for five years. I see people taken away in a moment. I wrote four letters only last week to four widows who had lost their husbands the same day. And therefore

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there is no good at all in shirking the matter ; we have got to face the suffering of the world, and I confess I should find it very hard indeed to give an answer to an adversary who said, " Why does GOD let us suffer like this ?" if I did not believe in the Cross. Let me explain why. If we were down here on earth dying of cancer, consumption, or what not, and GOD had remained

" . . . On the hills like gods together,
Careless of mankind,"

I should not be able to answer the atheist who says, " I do not think much of your GOD, Who leaves you to suffer, but has kept out of it Himself." Dr. Liddon said his Christianity safeguarded his Theism. But I have an answer if I hold fast the belief I am preaching to you now, that the eternal SON of GOD came down and lay on that Cross and bore the worst, like a great general on a hard campaign who bears the worst with his troops and stands in the thickest of the fight, who lies on the hard ground at night with his troops. He says : " I am very sorry that it is such a hard campaign, but, anyhow, I will bear the worst with you." Why, those troops will follow that general to death or glory. Do you not see that is just what our General says ? " I have many things to say to you, but ye cannot bear them now." I cannot explain to you why there is so much suffering in the world—why we suffer is hid with GOD'S foreknowledge in the clouds of Heaven—but I can endure the worst with you.

" Take it on trust a little while ;
Soon shall we read the mystery right,
In the full sunshine of His smile."

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And as I go from death-bed to death-bed, and hear the poor sufferer say, "He suffered more than I do"—that is what has been said to me in many a slum in East London—then I know that JESUS on the Cross, our Warrior, conquered suffering. "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle," Who conquered suffering for us.

(3) And then, once again, there is standing in front of us always the dark shadow of death. I do not think that as life goes on you get more accustomed to death. I find that, take it all round, the death of your friends and the certainty of approaching death to yourself make death, without depressing you—it ought not to depress you—become a greater reality, more perpetually on your horizon. We have all got to face it. It is a terrible thing to face the death of your little child who meets you when you come home and climbs on your knee, if you are never to see that child again. Or that dear wife of yours whom you love so much, and who loves you so much, gets a chill and dies, and you take her down to the cemetery, never to see her again. I say it is a ghastly mockery, and we ought never to have had those instincts of affection if it is all to be over in a few passing years. If it was not to be over, somebody had to conquer death. And what we believe is that JESUS really died on the Cross to conquer the King of Terrors, and that what we see on Good Friday—and I do hope you are going to spend Good Friday in some sort of contemplation

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of the Cross, the death-day of your own Champion, the SAVIOUR—what we do watch on Good Friday is our LORD dying. We hear Him say, “I thirst”; we see the pain and the agony of it, and hear Him say quite calmly at the end, “Into Thy hands I commend My spirit.” And then on Easter Day we see Him rise again. “I am He that liveth and was dead, and behold I am alive for evermore, and have the keys of Hell and of death.” We believe that our Champion has conquered death, and that death is now only the going into the next room. Your little child, your wife, have only been taken into the next room, just out of sight, because the great Conqueror and Champion conquered death.

Will you, then—that comes to be the question—share the triumph of the Cross to-day? It is not enough to believe in it, not enough to be convinced by the arguments I began with; it means a conscious, wholesale, and lifelong surrender to the Cross, if the Cross is to triumph for you and in you. Why not make it this afternoon? Give up this pagan life, give up this carelessness, this never coming to GOD’S house; give up that sin that crucifies your SAVIOUR again, and be the clean, honourable, godly gentleman that you were born to be. You were never born to a life like that—half animal, half pagan; you were born to be men of GOD, to carry the Cross as your banner, to help to save the world. Why be contented with such a miserable existence compared to what you might have? Rise up to your true heritage to-day, and claim your right in the triumph of the Cross. The Cross is in the field, and under that banner you have got to win Enfield for GOD. And

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what a life it will be! the Cross triumphing more day by day; tempers subdued, bad ties removed; more and more influence over others—what a triumph of the Cross in you, after you have received absolution and pardon at its foot! “Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors,” and the ransomed sinner shall come in. Who is the ransomed sinner? Another soul saved in Enfield, and the trumpets will sound on the other side.

ADDRESS TO LADIES IN THE
WEST END



THE WEAKNESS OF WEST END CHRISTIANITY

*THURSDAY AFTERNOON**

I AM really asked by those who have so kindly got up this meeting for us to answer a certain question, and that is, Why are those who try to be good, and who do believe in religion, and who do say their prayers, so little power in the West End compared to what they might be ? That really is the question which I have to answer. I know—we all know—in this West End of London individual people whom we consider—I certainly can frankly say so myself—as good people as anyone we know. I often have to defend you behind your backs in other parts of London, but I say to you face to face : I know individuals in this part of London who for holiness, saintliness, and unselfishness, compare favourably with anyone I have met. Yet who can deny that you have comparatively little influence over the great life of West London compared with what you ought to have ? That is felt by many, and especially by those who have got up this meeting ; and I have got to try to answer that question quite frankly. But before I do that I want to put before you a few elementary truths, which we all admit. I can only answer the question with the background in our minds of certain

* This address was given by request in the middle of Lent in a private house to one hundred West End ladies.

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elementary Christian truths which we must admit to be true, if we are to have a frank and clear answer to that question.

(1) The first is that—whether we are rich or whether we are poor—what I have said so bluntly to North-West London is absolutely true of all of you—we are created by GOD for one purpose, and one purpose only. When we ask, “Why are we here?”—which is a question we well may ask sometimes—there is only one answer: we are created to bear witness to the truth. “To this end was I born, and for this cause came I into the world—to bear witness to the truth.” Just as the stars on a lovely night are bearing witness to the sun, and telling the world that when the night is over it will see the sun, so there is no object for which you and I exist in the world except to bear witness to our SUN, and to shine so brightly, so quietly, so persistently, that people will say: “That person must have some source of light and some source of power.” And if we fail to be thus witnesses to the glory of GOD, we are not merely partial failures, but we are failures altogether; whatever social successes we may be, however well-to-do, however comfortable the lives we may have, we are absolutely failures in the one object for which we are created. That is the first elementary truth; and I would ask anyone—because I know you are all religious women; I am not proving to you these things—I ask you if that is not a Bible truth.

(2) Then, to come to the next thing. If we are put in any particularly prominent position, either in the Church (as I am solely by my position to-day), or by rank in society, or by possession of worldly goods, or

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by being well known, or having some honoured name, or whatever it is, that prominent position is simply given us that we may better discharge the elementary duty of witness. It is not given us in the least for ourselves. I was speaking in New York to a hundred of the rather well-to-do and rich clergy of New York, and what I said to them I say, of course, to myself, and that is : that the real test of whether we ministers of CHRIST have been spoilt by worldliness and comfort is whether we are perfectly content to go back to our former lodgings and live in the way we lived then, in the same simple way, with the same money we had, and, if it is GOD'S will, to divest ourselves absolutely of everything we may have got around us in the course of our rise from one stage to another. That is the true test whether I am worldly, and whether those clergymen were worldly. This is one of the things about which the world blinds us terribly. We are given position and comfort and money only for one purpose, and when we come to the Judgment-day we shall find that it was simply to enable us the better and more effectively to discharge the elementary duty for which we were born. Again, I ask you, Is that or is it not a Bible truth ?

(3) We come to the next point about ourselves—that we are bought by JESUS CHRIST. “Ye are not your own, but ye are bought with a price.” We go to our services : we come, all of us, I suppose—I believe nearly all of you are communicants—to the Holy Communion. Have we realised what it means to look up, as St. Paul did, and say, “He loved me and gave Himself for me” ? When once he had said that, St. Paul loved to know himself by a name which does

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not come out clearly in the English translation—"the slave of JESUS CHRIST." That is what he loved to call himself—δοῦλος, "slave." Now, you and I really are absolutely in the same position as St. Paul, if we believe in our religion—we are bought with a price. "Ye are not your own, ye are bought with a price." Therefore we have this fact to remember, that if we are sprinkled, as it were, with the precious blood, we are not our own at all; we have to look upon ourselves as belonging to Him; we have to obey Him with our mind, with our heart, with our conscience, and with our will, wholly and entirely. That is a Christian truth, not some rather far-fetched deduction from the Christian faith—an elementary Christian truth on which the whole Christian faith was founded.

(4) Then, fourthly, we live in what Bishop Wilkinson, in one of his sermons in the "Heavenly Vision"—a very inspiring book—calls "the dispensation of the SPIRIT"; and I am sure you will allow me to mention what Mrs. Gow, in her little book on the HOLY SPIRIT, so beautifully puts before those who come to her class* when she speaks of the power and work of the HOLY SPIRIT. All of you would do well to read this book. We live in the dispensation of the SPIRIT; that is to say, the idea of a Christian—whether rich or poor makes no sort of difference—is of one who is moved always by the SPIRIT. Think of some of the things said about the HOLY SPIRIT. "The SPIRIT will give us in each hour what we ought to say." Think what a comfort this is if you have to speak every day. Personally, I could not for a moment

* Many of whom were present.

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undertake the life I live if I did not believe in the HOLY SPIRIT and trust Him to give me in answer to prayer at each moment, morning, afternoon, or evening, whenever it may be, what I ought to say. Then, again, the HOLY SPIRIT, if we live in the dispensation of the SPIRIT, is to give us courage ; He is to live in us. The Apostles were weak, timid fishermen until the HOLY GHOST came down upon them, but after the falling of the HOLY GHOST, at Pentecost, they were the world's Apostles. They knew what to do. They did not mind being put in prison ; they did not mind anyone attacking them ; they did not mind anyone persecuting them. You could not hold them ; they were the world's Apostles in the power of the SPIRIT. Or, again, the SPIRIT gives tact. One beautiful name for the HOLY SPIRIT is the "Finger of GOD." What do we mean by tact ? The sense of touch. The HOLY GHOST gives us just that sense of touch which we call tact, and by which we know when to speak and when to keep silent. When you hear something not very nice said in your own drawing-room, it is a question whether you should at once speak out, or whether you will do more harm than good by speaking. This is just one of those times when your witness has to be made, but it has to be made in a very delicate way. I remember at the moment a story, which may make you smile, but it illustrates what I mean. There was a man in Bethnal Green who was always witnessing in the workshop, and the result was that he was turned out of, I think, six workshops, although he had to work in order to keep his wife and family. At last I said to him : "Well, dear brother, I want you to witness, but I want you to remember

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that there are two ways of witnessing. Do try to use a little more tact." "Ah," he said, "that is just what the Devil told me at the time." That illustrates how difficult it is to put your point so that it may not be misunderstood, and not do more harm than good ; and that shows what I mean by the spirit of tact. If we live in the dispensation of the SPIRIT, then the HOLY SPIRIT may be trusted to give us exactly the right thing to say, and how to say it. Time after time, before some difficult interview, have I prayed to be guided. I have had no idea what I was to say. I had, perhaps, some reserved or difficult person to deal with, and the result has been perfectly astounding, and one which should confirm our faith day after day. Before I have been five minutes in the room a way has been opened by means which I had never thought of myself, and I have found a wall of reserve go down, and the person whom I wondered how to approach has been talking to me quite frankly, although I was wondering how I was going to bring the subject I wished to speak of to the front. It is perfectly clear that it was the HOLY SPIRIT working the whole time. Or, again, think of another phrase : "The SPIRIT of the LORD caught away Philip." I put this point before a meeting of the younger clergy.* Every man of them was "ordained for the world," if we may use the dear Bishop of Lincoln's phrase. (I am going down to his funeral as a token of the unbounded debt that I and every young man of that day owe to Canon King, who taught us so much of the Christian faith. "Remember, gentlemen," he said, "when you are ordained, you are ordained for

* See p. 234.

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the world.") We ought to be at the free disposal of the SPIRIT to move us and to speak through us. This is an elementary Christian truth. It is what every Christian was meant to do and be, because he was to live in the dispensation of the SPIRIT. "As many as are led by the SPIRIT of GOD, they are the sons of GOD." And therefore the fourth great elementary truth which we consider before we answer the question—and we shall come round to it in a moment—is that we live in the dispensation of the SPIRIT, Who will speak through us, and lead us, and give us just what we want.

(5) The fifth elementary Christian truth is what you may call the brotherhood of the Church. What we are meant to be is a beautiful, loving, united family. We were never meant to say "*My* FATHER," but always "*Our* FATHER, Which art in Heaven"; and when we say "Our FATHER, Which art in Heaven," we put ourselves and kneel side by side with the worst murderer and drunkard in London. You cannot pray to GOD the FATHER except side by side with everybody of the human family, and especially with everyone who has been baptized with you into the same Church. You will find, the more you think of it, that it is quite impossible to justify a comparatively small body of people in having leisure and education and money, except that they are absolutely stewards of these things. I have so many times, in arguing for the Christian faith, and having to defend our Christian principles, found it impossible to justify the character of GOD, or prove that He loves and cares for every little child of the slums, unless I hold to this truth. We are in the minority, and hold these gifts

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in trust for the others. That is the only way. I am certain that the growth of bitter Socialism in the towns is solely due to the want of Christian Socialism in the past, and the forgetfulness of their stewardship by the moneyed and leisured classes, who should have used what they had for the good of others.

Those five points I am convinced you will find are not only Church teaching, but Bible truths.

II. Then we get on to the facts of the case, which we have got to face here. On these principles, you see, we should be the elder brothers and sisters of the human family. The younger should be looking to us because we, by the Providence of GOD, could give the lead to the rest of the family. Those down in Bethnal Green, in Tottenham, in Edmonton, where I am going night after night, should be looking to us as the models of what they are to imitate; for the way to bring up their girls; for the way in which they are to live as Christian women; for a moral standard which might be reflected, however imperfectly, down in the places where they have less chance of knowing what is right and far greater difficulty in carrying it out.

(1) But, as a matter of fact, what ought to be the leading part of my diocese, the West End of London, is just the part which gives me the greatest anxiety. I must acknowledge that I am speaking on hearsay; I have no time to go into the kind of society from which some of these things have reached my ears; such people do not ask me to their houses—on the contrary, those I know in the West End of London are just the people who seem to be the best

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Christians that I ever come across. Still, on evidence which has satisfied me, at any rate, that there is something in it, I find that it is constantly the thing in West End society, which ought to be setting an example to the others, for married women to have other men besides their husbands dancing attendance on them always, even if it goes no farther. This is a thing which never would be tolerated in Bethnal Green for a moment. In a book which I read the other day, called "Litany Lane," there is a chapter which is true to life on the moral standard of East London. The moral standard of East London is extremely high. There is not the slightest doubt that much of the evidence reported in the papers as given before the Divorce Commission is an absolute libel upon the real working class whom I know so well. Their moral standard is extremely high. They would not tolerate for a moment that a married woman should be "carrying on," as they would say, perpetually with a man who is not her husband.

(2) Then take another point. I am told, and I believe there is sufficient evidence for it, that girls up here allow things to be said, and even done, to them which the factory girls of East London would never allow. And the evidence which is given to me shows that the thing has really been getting worse rather than better the last ten or fifteen years. If it is true, it is a terrible thing that the place which should have set the example should be, on the contrary, as reflected by the papers which the poorer people read, a source of moral degradation to them.

(3) Then, divorce is getting more and more com-

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mon. I have made a stand—as probably you will see in the papers—and even a more determined stand this morning—against the prevalence of divorce in this diocese. But it becomes more and more difficult, because people in this end of the London diocese, on the whole, desire to have more divorce. We have to take a stand for what we believe to be the elementary truths about marriage, which were handed down to us by the Christian Church, and to which we have to be faithful.

(4) Then, bad men, known bad men—because I guard myself here by saying that I do not suggest for a moment that you people should make a sort of censorship of everybody asked to some great reception in West London—men of notoriously bad character are received into the drawing-rooms of West London, even by good people, because they are afraid of the social difficulty of keeping them out. That seems to me, in the light of what I have put before you, most deplorable, for many reasons. Is it fair, for instance, to the girls, that such men should be asked by some well-known hostess, or some good Christian hostess, to her house? They do not know, they cannot know, that a man whom they meet is a man of really bad character. He is probably a most plausible, pleasant man—such men very often are—but is it fair for young girls just coming out to get under the influence, and perhaps fall in love with, a man known to be of bad character; and this because of the cowardice and want of care of the hostess of the house?

(5) Then take Sunday. In our working-class quarters it is hard enough to get the people, with

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the toil and moil of life, on their Sundays to give the first place to GOD. It is wonderful what they do often in those poor working-class quarters—you will find on Festivals five hundred communicants in a morning :—but do we encourage them ? Is it not monstrous that people who probably do not do a stroke of work from Monday to Saturday should think it necessary to spend their Sunday in roller-skating, an account of which is put in the papers, which circulate in the poorer parts of London ? Is it that kind of example that is going to help on the younger members of the human family ? I am not taking a Sabbatarian view ; I am rather the other way in my views, and I draw a line between Sunday morning and Sunday afternoon, especially in the case of business men, who are hard at work all the week. But it is monstrous that Sunday morning should be spent by people who never do a stroke of work in the week in such a way as to set a bad example to the whole of London.

(6) Or, again, putting these points aside, what about the religion of the West End altogether ? What about the depth and sincerity and the reality of it ? Do we live up to all that is meant by those primary truths of Christianity ? I say honestly, my sisters, that I do not think for a moment that the West End leads the religious life in London in the way it ought to. If you had seen those moving services in Hornsey and Tottenham, that great crowd which crammed the parish church of Tottenham last night, in spite of the rain, which never seemed tired, but stayed on nearly two hours, you would feel, and I begin myself to feel, that the poor parts and the

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working parts are examples to the West End of London in the point of view of reality in their religion. I was told a very touching story the other day of two factory girls who had been confirmed, and were taught that it was of course wrong to be dishonest, and they were taught also to pray. Well, when one of them got back to the factory, where they knew what she had done, the foreman of the place under whose charge she was came up to her and said : " So you have taken to praying, have you ?" He knelt down among the girls, and put up a mocking and blasphemous prayer in mockery of that girl's Confirmation. Another girl of the same class went back and declined to do the petty pilfering in the factory which was customary ; but they forced the stuff upon her, in order to make her go against what her conscience told her was wrong. In the light of what those girls, and others of that class, are trying to do in the way of witnessing, think what the witness of the West End too often is.

III. Now I come to my answer to the question. I have first put to you some elementary Christian truths ; then I have put the state of affairs as I have had it reported to me, which my own knowledge to a certain extent corroborates ; and now I come to the question why you who are gathered here, who do not do these things yourselves, have so little influence compared with what you might have.

(1) And I have no hesitation in giving the first answer : *For want of courage*. You are so much afraid of being looked upon as a prig, or *outrée*, or getting talked about as saints ; you have not shown anything like the courage of those little factory girls when they

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have been confirmed. Of course, I am not speaking to you individually in saying this ; there may be some most plucky and courageous people among you ; but I ask you to think if it is not true of you as a class that a deadly fear of the loss of social prestige is hampering Christian women in the brave, fearless witness which they ought to give.

(2) The second cause is *want of tact*. It is just like my poor friend in Bethnal Green, who was such a good fellow—though he was a little mad, I think—but who spoilt his witness by want of tact. So I am afraid it often happens that those who are trying to do what is right in West London spoil it by want of tact. I do not want you to withdraw yourself from the world. “I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the Evil One,” our LORD said. I do not want you to be a little caste by yourselves ; I want you to mix with the world, to be in it, but not of it. I do not want you to give up your parties or receptions, and your calls, for by taking that course you would defeat the whole object of this meeting. I want you to mix with the world, to be as pleasant and agreeable as possible in society, and have as many friends as you conveniently can ; but in the world, as you move about it, to be so under the control of the HOLY SPIRIT as to bear your witness to His power. Do not imagine—it is a fundamental mistake people make—that if you believe in all these things and are praying for the HOLY GHOST to help you, you have to be down-hearted, lachrymose, disagreeable, and long-faced. Those who are most full of the HOLY GHOST are the most agreeable, winning people in the

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world. Goodness, when you get it pure, wins the world. We sometimes say, "He is a very holy man, but he is not very agreeable." "She is a very holy woman, but I don't like her much." What you dislike is not the holiness, but the dross which is mixed up with it—selfishness or self-centredness, or lack of tact. It is not the HOLY SPIRIT at all. The HOLY SPIRIT is trying to conquer that, and to make you bright, transparent instruments of His power.

(3) Then, thirdly, there is *want of unity*, want of something to bind you together. You remember that Elijah, when he was so depressed, was encouraged by being told that there were seven thousand who had not bowed the knee to Baal. I remember down in East London twenty years ago, when I felt depressed at finding that no one else thought of coming to church in the street where I was living, how refreshing it was to go up to the East London Church Festival, and to find there were seven thousand people in St. Paul's Cathedral, all from East London, all communicants. You seemed to hear it said again, "Here are the seven thousand who have not bowed the knee to Baal." What we want here is more unity. One of the reasons for this meeting is that those who feel these things, who believe in them, may become a band—not necessarily known to anybody else in the world, with no names published, but a band just like my London House Workers. You perhaps may not know that within the last two years among the *jeunesse dorée* of the West End I have formed a band of young men. Nobody except myself and my chaplain and the secretary knows who they are. There they are—some are in the Guards, some are in the

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House of Lords, some are in the House of Commons, some are in great houses of business, bankers, lawyers, and so on. They have chosen their own name, "London House Workers," and they centre round London House, where the body was formed in my drawing-room. These hundred young men have joined themselves into a band for the purpose of working under me and undertaking any jobs—a sort of bodyguard, ready to do anything I want them to do. The secretary keeps a roll, so that they may be called together, and they have a meeting three times a year. It is something like that which I have in my mind to form among you. I do not want you to give in your names to join a society. No one of the men was asked at the time to join anything. They went away and prayed over the matter, and out of the hundred who were there eighty did write. I would suggest something like that in your case, in order to deal with the want of unity which is the third difficulty, the third reason why you are so powerless, and I am going to ask you to think over that idea. I am told there was a Bishop long ago, Bishop Laundriot, who formed in his diocese an association of that kind among the great ladies of his diocese. He, no doubt, had a list of names, but they, by banding themselves together, had a sense of numbers, and there was "an association for the reformation of manners," I think it was called. All I ask you to do is to think over whether you would like to have a prayer which I propose to write and have printed, and to use that prayer in sympathy with what I put before you now. I do not want you to give your names to-day. I would rather have those who

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deliberately wish to do something to go only so far as praying about it.*

(4) And that brings me to the fourth reason, which is *want of devotion* in the West End. It is not only want of unity, but a much deeper thing in our religious life. We want to be asking ourselves, "Why am I here?"—getting to the foot of the Cross, invoking the power of the HOLY GHOST, going to Holy Communion, and being bound in the brotherhood of JESUS CHRIST in the Church. It seems to me such a bond as this would be of great help. A very experienced West End clergyman has sent me these thoughts (you would all know him by name, if I mentioned it) :

"Being requested to put in writing my ideas respecting the matters to be considered at the meeting to be held on March 10, under the presidency of the Bishop of London, I beg to give expression to these thoughts :

"I. That the desirability of making any such special effort as is proposed to discountenance and counteract the serious evil which is said to have become fashionable here and there in the highest ranks of London society depends upon the sufficiency of the evidence, to be produced, that such evil is so fashionable. On the assumption that such evidence is forthcoming, then I would say—

"II. There is precedent in England for the formation of an association for 'the reformation of manners.' It was done in the seventeenth century, with more or less success. In France the action of

* This prayer has now been printed and circulated privately.

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certain ladies completely changed the atmosphere of the Court in the later years of Louis XIV.

“ III. The present idea, as it presents itself to my mind, is that ladies in the highest ranks of society should be invited to band themselves together, undertaking solemnly before GOD, for His glory and the welfare of the community, to set an example publicly of strict Christian living, and of resolute and active opposition to such particular evil practices as are said to be tolerated at the present time in high places, though plainly unchristian and irreligious.

“ IV. That the association so formed for such a purpose should be held together by simple rules, such as these :

“ 1. Members belonging to the English Church to be bound by the standard of Faith and Practice expressed by the Prayer-Book.

“ 2. That the association should meet twice in the year—once in the summer and once in the winter.

“ 3. That these meetings should be for devotion, for reporting progress, and for consultation.

“ V. That the object of the association should be to bring about a reaction of feeling which would make vice unfashionable, and condemn the circulation of evil books, the performance of evil plays, the desecration of the LORD'S Day, the violation of the Marriage Law, the neglect of the religious training of children of the family, and gambling (meaning by that, high playing).

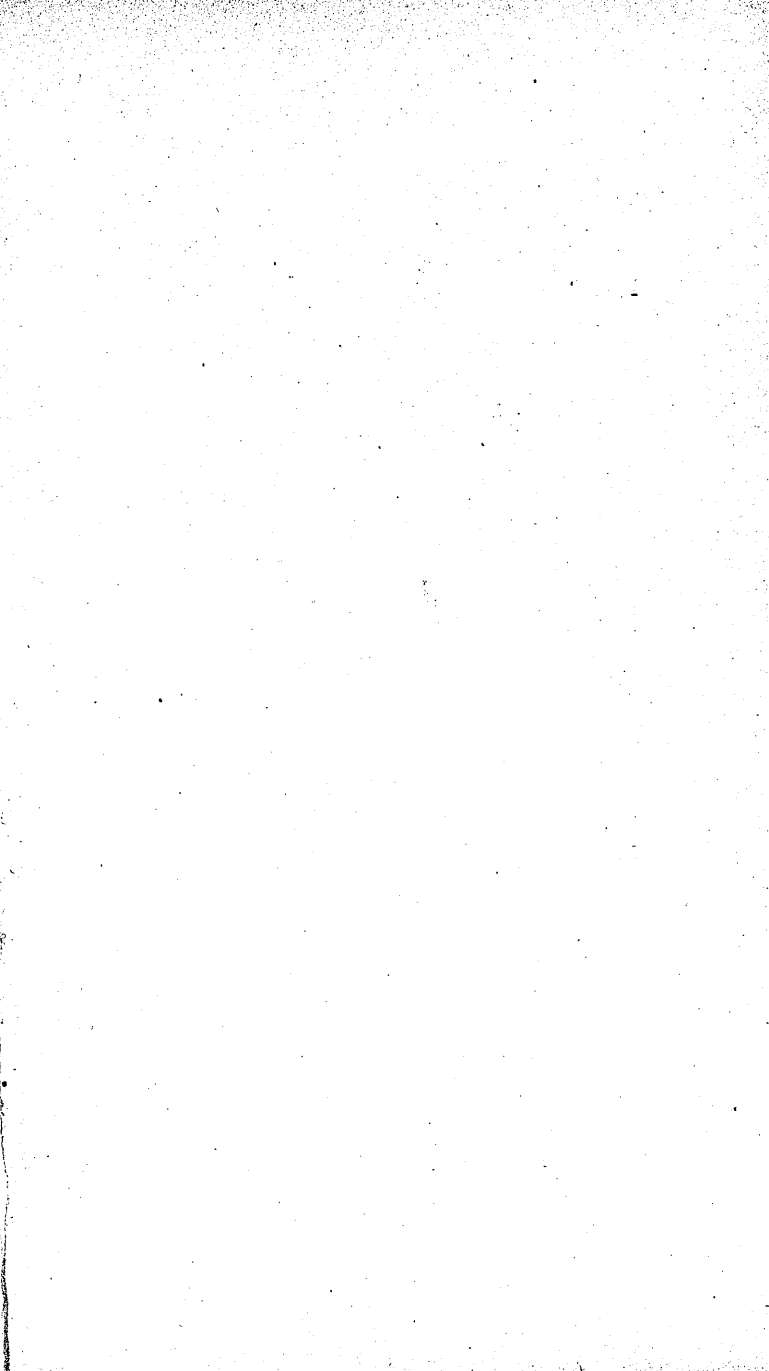
“ VI. That the members of the association should agree to give evidence of their determined opposition to any known fashionable immorality by refusing

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to receive into their houses notorious evil livers, and by setting their faces against such wrongness as is likely to poison the minds of children, and to expose them to degrading influences.

“ VII. That each member should undertake to pray daily for Divine guidance, to show her how she may best bring her Christian influence to bear upon those who are involved in the bad ways of fashion, so that without any self-assertion she may persuade others that happiness and prosperity depend ultimately upon obedience to the Divine Law, opposition to which is sin and an offence to refinement and good manners.”

He goes on to propose a much more open society than I suggest. As I have already said, I do not myself think we should at once proceed to form a society the names of whose members should be published. I want to have a band that could be called together from time to time, but not to have anything in the papers about it—a band of workers who would pledge themselves to endeavour to purge the West End from the stigma to which I have referred. I only ask you to go so far to-day as to give in your names, to have the prayer sent to you, and then to pray about it. Then I believe the elder brothers and sisters of the great family who live in the West End will gain in power and influence, and be an example to their younger brothers and sisters.



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